Thousand Years Kingdom

OF

CHRIST,

IN ITS FULL

SCRIPTURE-STATE:

Answering Mr. *Baxter's* New *TREATISE*,

In Opposition to It.

Humbly Presented to the *Churches* of *Christ*.

PARTICULARLY TO THE

Angels of the Churches.

By *T. BEVERLEY*, A Fore-Runner to the *Everlasting Gospel* of that KINGDOM, Near to be Preach'd.

REVEL. XIV. 7.

Fear God, and give Glory to Him, for the Hour of his Judgment, or Government, is Come.

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BIBLIOTHECA BODLEIANA

THE ANSWER TO Mr. Baxter's New Treatise, OF THE Kingdom of Christ,

In Opposition to the Near Approaching distinct Kingdom *of our* Lord Jesus Christ, *as* That Great Son of Man, *for a Thousand Years: By me Asserted.*

THE True way of Answering, and so of defending-Books, is in my esteem That; which is without the least Reflexion on Persons, Any Catching at Expressions, that may seem doubtful, and Surmising some strange opinions in Reserve under Them, which the Author makes no open Profession of; or Finding out the Smaller *Foiblees*, or Faylures of speech, which signifie little in the main Pursuit of Truth, that ought to be every ones Aim. For who so speaks, as with the *Tongue of Angels*, as not to darken *Counsel*, even as *Job*, though Right in the Main, by *Words without Knowledge*? *Job.* 38. 2

It is best therefore on both sides to proceed to the very merit of Things; Frankly, and Immediately to own what is, and to disown what is not ones Sense, and so to Attack or defend; and to let All Circumstances Attend the main Chance, as those who strive not for the Mastery of little

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Concernment, but to Receive Greater Judgment; Wasting both Time, and Increasing the Expense of the Press, and not Attaining True Sense and Knowledge, which is every ones chief Interest.

There are also within All Grand Points, outlying Branches of Search and Enquiry; As appears even in the chief *Articles of Faith*, wherein All difficulties cannot be with Clearness, or Certainty Resolv'd; especially in this Atmosphere, this Gloomy State of Understanding, wherein we are; Under that double *Apostasie*, in which we now Grope, even as the Blind; the *Apostasie* of Humane nature, taking away the Glory of our First Creation, and the *Apostasie* of *Antichrist* that hath so Eclips'd the Restitution design'd us by the Second *Adam*, until the 1260 *Days* of that *Apostasie* are Expir'd, (which as I Account shall be at 97.) Then the Light will be more, and more Precious or Clear, until the *Bright Day* of the 1000 *Years Kingdom*.

Zech. 14. 6, 7.

If therefore the main Pillars of any Point, can be Found to stand Firm, we must, as yet, be Content to be in doubt concerning many Particularities: And He that can Vindicate the Principals, may be excus'd, if when Conveniencies, and Advantages of doing the other, serve Him not; He pass over many such, in his defence of what He hath Asserted, when He is Encounter'd.

Now that which in my Judgment, I would elect and desire to do in these Fornam'd Things, I am under a necessity to do; Having a person to Treat with, whom I always Sincerely Lov'd and Honour'd; and I am perswaded nothing can, or shall Remove me from it; One, to whom God hath (especially in all *Practical Knowledge*) Given *Five Talents*, and He hath made them *Ten*; and shall, I am humbly Confident, be *Ruler over Ten Cities* in that *Kingdom*, which It is not yet Given to him to see. I am Bound therefore to Omit any passages wherein he may seem severe, For his very Reproofs to me are an Excellent Oyl.

My own Abasing Circumstances oblige me also to all the Modesty, and Awe of Insinuating the least of Diminution on any Person, much more towards one, to whom I Acknowledge my self on many Accounts oblig'd, and so I ever shall.

Lastly, The Charge of Printing Binds me to all the Frugality and Providence, both as to Paper, and the Labour of the

Press,

Preſs, that I can, and Admoniſhes me to ſpeak the moſt I can to the purpoſe in Little; So that though I do not make my Anſwer in Great as I would do, yet I hope it will be Accepted.

There are ſome Things yet, that I would give Account of in Relation to my own General Sentiments, that may be neceſſary to premiſe, but that would not be Conſiderable to be taken notice of, but as They may make, what I have further to ſay, more Acceptable, the Prejudices thence Ariſing, being Remov'd thereby.

1. Whereas I am ſuppos'd a Perſon, ſo Swoln with the Conceipt of *Prophecying*, that I would not be willing to Read a Confutation of My Self; I do declare I am no *Enthuſiaſt*, nor pretend to *Prophecy*, but by Interpretation of *Scripture Prophecy*; which yet, if Rightly interpreted, I Affirm *It is the Spirit of Prophecy*, becauſe it is the Teſtimony of *Jeſus*; But every one hath the ſame Right to Search, and to Judge, that I dare pretend to, who will Separate himſelf through Deſire to Inter-meddle with this Wiſdom. I am I humbly Acknowledge to the Free Grace of God Aſſur'd, I have a True Scheme of *Scripture Prophecy* in all main parts, Relating to the *Kingdom of Chriſt*; Aſſur'd, I mean, by ſuch a *Symmetry*, and Agreement of Scripture, with undoubted *Hiſtory*, and Matter of Fact, and ſo am fully ſatisfied, I ſhall not be miſtaken in that Great 97. This notwithſtanding, I Avow to all the World, I have been always, ſince I ſet my mind to theſe Enquiries, moſt Inquiſitive after all Contrary, or differing Apprehenſions, that within my ſmall Compaſs I could Reach, and to Anſwer Them, eſpecially to my ſelf, as a moſt Rigorous Exacter of my own Satisfaction concerning all Objections; And I caa truly ſay, hitherto, *Out of the Eater hath come forth Meat*, and *Sweetneſs out of the Strong*, I mean out of the knottieſt Objections, Confirmation.

And as I have diligently Read, and weighed the Arguings of the Reverend, and Penetrating Objecter I now deal with; So I Give him my moſt unfeigned Thanks for the pains He hath therein Taken, and do Acknowledge many of his Objections very cloſe, and to the purpoſe, and that it is no other then I ought to expect, having ſeriouſly deſir'd All to Convince me of Error; eſpecially the Paſtors and Doctors of the Evangelical Miniſtery.

2. Whereas the Note of *Conformity* is oft Imprinted upon me; (I do not believe it with any unkind Intention, but to preſs

me the closer in Reasoning.) I do acknowledge, I have been of the not only most Moderate, but Wary and Abstemious *Conformists*, and that from my most native sense of Things in Religion: But since I have seen into *Prophecy*, I have still made the most Modest and Silent Recesses I could from *Conformity*, as seeing the Regimental and Synagogal *Constitution* of the *Church of England*, as it is distinguishingly, (but ought not so to be) stiled, to be under *Prophetic Censure*, as I have with all the Caution I could, yet Freely declar'd in the *Reformation to be Reform'd*; wherein I do indeed Deny the Κλῆρος, or as we speak *Clergy*, to be peculiar; yet I acknowledge a *Gospel-Eldership* and *Doctorate* withal my Heart.

This I declare with all *Reverence* and *godly Fear*, and Attributing to many, very many Excelling Persons of the Conformity (with whom I confess my Self altogether Unworthy to be Nam'd, or once Thought of) All that is Due.

3. The boldness of the Censure of *Dissenters* from the *Kingdom of Christ*, as *Semi-Sadduces* of the *Apostacy*, I humbly Remonstrate to in these Particulars:

1. That as it stands in the *Title-page* of the Reverend Objector's Book, especially with the several Times mention of me, as a *Conformist*, I fear the *Author's* Sense may by some unwarily be mistaken, as if I Branded the Body of Those, so generally call'd *Dissenters*. But the Book so clears that; I hope it will not be mistaken by Any, seeing there can be no Reason I should so charge Them.

2. I do solemnly declare, I Abhor so slanderous a Charge upon any persons whatever, holding the *Resurrection* according to the *Scriptures*, speaking only in the Abstract, *viz.* against the *Semi-Sadducism if the Apostacy*: And I think the Difference very Great; we are all in *Adam's Apostacy*, I do not think it fit therefore to call any person on that account *Apostate*; much of the *Antichristian Apostacy*, I have great Reason to fear, is upon us All, should therefore All be call'd *Antichristians* or *Apostates!* I do affirm, the Enmity to the *Doctrine of the Kingdom of Christ* is Antichristian Semi-Sadducism, (taking both in the Abstract) having set up that in *Kingdom* Counterfeit; God forbid. I should attribute this in the Concrete to any, especially *Protestant*. And if the One cannot be separated from the Other, I do most Humbly, with begging Pardon of All, *Recall*, *Retract*, and *Recant* that word.

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3. I do boldly Avouch, the Reaſon of that Great Darkneſs, of the Great Contradiction, the Great Diſ-inclination concerning, and to this Great Doctrine of the *Kingdom of Chriſt* is, that the Sable Wings of the *Antichriſtian Apoſtacy* Hover over the *Chriſtian Profeſſion*, and as that began to Riſe, ſo that Doctrine hath been growing under Diſrepute till it was out of all Honour, but hath gradually Recover'd ſince the Reformation, and is Recovering, and will be in its Glory at the end of the *Apoſtacy*. *viz.* at, and from 1697.

3. I do moſt Humbly, but moſt Sincerely Appeal to God, I am not only Free from, but have a great Antipathy and Reluctancy, and even Horrour at thoſe kind of Notions: The Reverend *Objector* makes common to me and Dr. *Moor*, and Mr. *Turner*; how they Explain them I have not ſo much as Applied my ſelf to know; I even fly from thoſe Notions of the *Eternal Words* uniting it ſelf to the *Prime Being*, or to the *Univerſal Soul* of the *Creation*, mention'd *p.* 2. Or of *Univerſal Life*, *Univerſal Matter*, *Univerſal Body*, mention'd *p.* 25, *&c.* Looking upon them as vain Philoſophy, and reſting wholly in *Scripture Expreſſions*, concerning all things of this Nature, and the *Nicene* and *Athanaſian* Explanations concerning the Great *Mediator's Perſon*. I dare not once think of any *Worlds* before that, the *Scripture*, *Geneſ.* 1. gives us the *Hiſtory* of the *Creation* of; Nor after the *Kingdom delivered up*; or any whatever, whereof the *Eternal Word made Man*, and according to the *Fleſh*, the *Son* of *Abraham*, the *Son* of *David* is not *the Head of*; leaſt the Great *Analogy of Faith* be Injur'd: I know no Expreſſions in the *Sermon* concerning *Tranſubſtantiation* ſignifying any more than an *Eternal* and *Ubiquitary Vertue* of the *Sacrifice of Chriſt*, as Offer'd and Applied by the *Eternal Spirit*. Nor have I the leaſt Approbation of Dr. *Moore's Aiery Tryal*; nor Mr. *Medes* Thoughts, that we ſhall not be ſure of our Salvation till the *Day of Judgment*, any further than as the *Apoſtle Peter* ſays, The *Time of Reſtiturion* will be the Illuſtrious and publick *Blotting out of Sin*. I uſe no cloudy nor miſty Expreſſions with an Intention to hide any ſuch ſuſpected *Doctrines*, but own my ſelf of the Faith and Judgment of the moſt ſound *Orthodox Proteſtant Divines*, and more eſpecially Thoſe who are call'd *Calviniſts*, although I make them no Standard of Faith, but as they agree with the Word of God; I do Entirely

tirely Love and Delight in all the Holy *practical* Diſcourſes of *Proteſtants*, eſpecially *Engliſh Preachers* of the *Goſpel*? and more eſpecially of Thoſe (however called *Puritants*, or now *Diſſenters*) even All alike, who come neareſt to the *Spirit* of *Scripture* in *Preaching* and *Prayer*: Amongſt whom I have a Singular Eſteem for many Writings of the to Me truly Venerable *Objector*.

5. The Value I have for Dr. *Criſpe*, is, Becauſe I think God gave him an Extraordinary *Talent* in Setting out the *Unſearchable Riches of Chriſt*; but do not *Jurare in verba*, tye my ſelf to his Words or Phraſes, or Sentiments in All Things; but am very clear He intended not any Diſ-obligation, but higheſt Obligation to Holineſs; and Comparing all Parts of Him together, am very well perſwaded, He was *Sound in the Faith*, and of Excellent Miniſterial Accompliſhments; however if in ſome Parts divided from the reſt, he may ſeem unwary: And in one Particular place, *pag.* 346. *of the laſt Edition*, He ſo allows the order of *Calling*, *Converſion*, *Juſtification*; as ſhews it is a differing manner of Apprehending Things as in the *Eternity of God*, and in the Actual *Ranſom* for Sin paid by Chriſt, and not as He works in us; that gave him the Reaſons of ſpeaking of *Juſtification*, and *Salvation* from *Eternity*; and before *Faith* or *Repentance*.

I underſtand my ſelf no otherwiſe to have ſpoken of *Juſtification* by the *Eſſential Righteouſneſs of God*, than as the *Sufferings* and *Obedience of Chriſt*, by which we are *Juſtified*, receive Value from the *Infinite Righteouſneſs* of the *Eternal Word*; to which all Scripture agrees, calling it the *Righteouſneſs of God, and Chriſt*; Jehovah *our Righteouſneſs*.

In a word, I know my ſelf to agree Subſtantially in Theſe Things with the Soundeſt *Miniſters* of the *Word*; however we may ſeemingly differ in our manner of Explanation. And ſo I am fully ſatisfied Dr. *Criſp* did.

6. Whereas there is Doubt made, Whether I Acknowledge the *Kingdom of Chriſt* to have been a Kingdom all along to the *Thouſand Years*: I do now Fully and Freely acknowledge Chriſt to have on his *Head many Crowns*; I acknowledge, the *Man Chriſt Jeſus* by his Union to the *Eternal Word*, is a King without *Beginning* or *End of Days*; Even by that which we call a *Communication of Properties*: He is a *King* from *Eternity* to *Eternity*, as the *Eternal Word* is, even in the

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State of the *Kingdom delivered up to God*, and *to the Father*, *All in All*; And that our *Eternal* Enjoyment of *God*, and *Union* and *Communion* with *Him* is by the *Eternal Word* in *Our Nature*. And that *This* is that *Kingdom* of *Eternity*.

I Acknowledge further, That the Government of God in the World, and especially towards his Church, was by the *Eternal Word*, as to be *Incarnate*; and still the *Manifestation* hereof was Higher and Higher; the *Types* and *Prophecy* clearer, as his *Appearance* in *Flesh* drew nearer; so higher at his *Incarnation*, at his *Baptism*, higher at his *Resurrection* and *Ascension*; when in that Great Scene He received the *Sealed Book* as a *Lamb newly slain*, Rev. 5.

I Acknowledge further yet an Illustrious Appearing and Breaking out of that *Kingdom* in the *Roman Pagan Empire* Becoming *Christian*, call'd *Rev.* 12. the *Kingdom of our God*; and that at the *Reformation*, Christ set as it were his *Right Foot on the Sea*, and his *Left Foot on the Earth*, making a Challenge of an *Universal Dominion* and *Kingdom*, Rev. 10.

But I say, This Kingdom hath been hither to all along Administred by the *Eternal Word*, Ruling and Governing, as in the Name of himself as *Son of Man*, and since his Death, as styl'd the *Lamb*, and that it hath been Executed by a *Divine Power* in a Providential Sway of the World, and of all Things in it; and by his Spirit, and his word in an Evangelical and Spiritual Government on his Saints, and by *Judiciary* Acts of Leaving his Enemies to Themselves, to Hardness and Blindness of Heart; As also that the Judgment upon *Spirits* separated from Bodies, is Administred by Christ; Receiving the *Spirits* of his Saints to himself, and Condemning the Wicked to Remain *Spirits* in Prison to the Judgment of the *Great Day* when an Immediate Raising and Condemnation will Fall upon them, even a Being slain or condemn'd with the Sword of Christ's Mouth, and their Carcases seen a 1000 *Years*, and they shall not Live after the 1000 *Years*, but be Cast into the *Lake*: Thus All Judgment is *Committed to the Son*, and *Angels* and *Saints* see it, and Lost *Spirits* Believe and Tremble at it.

Further I Acknowledge, That even when the Kingdom is said to be deliver'd up, and the *Son to be Subject*, and God and the Father to be *All in All*; Yet even then, God will, as the Worthy Oppoſer also Intimates, Govern that Kingdom by the *Eternal Word*, Shining out with the *Fathers Glory* in the

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Humane Nature to the Saints by Him united to the *Father*.

Of this I have heretofore made Confeſſion in many Expreſſions, and moſt particularly in the Treatiſe, Entituled, *The Kingdom of Chriſt Entring its Succeſſion in 97.* Page 8.

I further Acknowledge It cannot be otherwiſe in any moment; but that the *Father*, the *Word*, and the *Spirit*, which *Three One* are the *Kingternal*, *Immertal*, *Inviſible*, the *Only wiſe God*, muſt be *All in All*, in True and Strict Senſe, and that in the ſame True and Strict Senſe, the *Son* as *man*, *is always ſubject*.

Laſtly I Acknowledge, That together with ſome Kingdom of Chriſt, Then ſhall be a *New Heaven* and a *New Earth*, wherein *Righteouſneſs ſhall dwell*.

Thus far my *Reverend Opponant* and my Self are, ſo far, as I can Underſtand and Hope, perfectly Agreed concerning the *Kingdom of Chriſt*, and that we both agree with the *Word of God*.

But now I muſt come to the Things wherein I muſt make Confeſſion I am at a very Great but moſt Unwilling Diſtance from him; and though the Diſtance be not in any Points of Neceſſity to Salvation, yet ſuch as do ſo much Illuſtrate the Glory of *Chriſtianity*, the Truth of *Prophecy*, ſo Ruinous and immmediately Deſtructive to *Athiſm* and *Antichriſtianiſm*; ſo chaſtiſing of all *Proteſtant Formality*, External Pomp, Grandieur, and of the Love of this preſent State and World, that I ſtand in humble Amazement, that God hath hid Them from his Servant *Baxter*.

And they are Theſe Four, wherein we differ:

1. That there is beſides all the *Kingly State of Chriſt*, wherein we are Agreed, a diſtinct *Kingdom* to Jeſus Chriſt, as that Great *Son of Man*; To the higheſt Noontide Glory, of which God hath Aſſign'd a *Thouſand Years*; and when it hath utterly *Subdued* All *Enemies*, it is to be *deliver'd up to God and the Father*, and the *Son* to be *ſubject* in that very Senſe.

2. That the *Prophecy* of the *Revelation*, however it includes, and that very Eminently the Fall of *Pagan Imperial Rome*, yet it is chiefly prepar'd to the deſtruction of *Antichriſtian Rome*, in its yet Continuing State, and to ſet out the Glory that ſhall follow in *that Kingdom of Chriſt*.

3. That the *New Heaven*, and the *New Earth* are not *deſign'd* to the *Eternal Kingdom of God* by *Jeſus Chriſt*, but to this 1000 *Y. Kingdom of Chriſt* [illegible]. And They *Fly away*, when that

that *Kingdom* is *deliver'd up*, and the *Wicked* put down into the *Lake*, They being for the Saints above and below.

4. That there ſhall be a Glorious Reſtoration of the *Twelve Tribes of Iſrael* in the *Kingdom of Chriſt*, in Anſwer to All the *Types*, *Propheſies*, and *Promiſes*; in *Love to the Fathers*, and eſpecially to Jeſus Chriſt, *God over All, bleſſed for ever, who came of Them*; but no ſuch as ſhould either mean a Reſtoration of the *Levitical Frame*, but in its Spiritual Completion, nor any ſuch *Dominion* of them, as They and ſome Chriſtians dream of over the *Gentile Chriſtians*, but ſome Honourary Precedency, while All are σύσσωμα, one Body with Them, even the *Iſrael of God*.

In all Theſe, I will endeavour Two Things. Firſt, to eſtabliſh the Aſſertions upon ſo Fundamental Reaſons, that though many Particularities can only probably, and not to Satisfaction of thoſe who diſſent, be defu'd, yet They muſt needs perſwade the Main Truths. Secondly, I will Anſwer the moſt Material Objections of the *Reverend Opponent*.

Three Things I muſt alſo neceſſarily premiſe, That whereas the Reverend Adverſary *Inſinuates*, an Adding to the Word of God in Teaching Theſe Things; and *Taking his Name in vain in Prayer for them*; It ought to be conſider'd on the other ſide, that there is the ſame danger in Taking away, that there is in Adding; But on neither ſide of us, I hope, does ſuch danger lye; For where the word of God is ſincerely waited upon, God is no more Severe upon his Servants, then upon *Nathans* miſtake in Encouraging *David* to Build the *Temple*, but will Reveal in his Time, (at their Being with Chriſt, if not ſooner, when They ſhall Hear all the *Unutterable Myſteries*, much more whatever may now be utter'd,) even that unto Them. And as to their Prayers, The *Spirit* Helps *their Infirmities*, even when They Know not what to Pray for, as they ought; and *makes Interceſſion according to the Will of God for Them*, with *Groans*, that *are not to be Utter'd*; And *God who ſearcheth the Heart*, Knows the Main Senſe of the Mind of his Saints, to be the Mind of the *Spirit*, which is always according *to the Will of God*. So They who are ſo help'd, are Accepted in the Main, thongh on either ſide, They may err in particulars.

2. That which makes the Things pertaining to theſe points Exceeding difficult to be diſcours'd, and which lays Thoſe, which diſcourſe of Them, under ſo Great Prejudice and Diſ-

advantage, is; Besides the yet continuing Darkness, and Gloomyness cast upon us from the *Apostasie* in the *Atmosphere* or Black Air of which, we yet continue; Besides this, I say, It is a very great difficulty to be Encounter'd, that seeing the Things are in the Wisdom of God, given only, *here a Litte*, and *there a Little*, Men without comparing, and laying Them together, will be subject to stumble concerning them, and without some Scheme of these Things, drawn from Scripture, Nay, without a Scheme considerably Full and Large, the Particulars cannot be seen, but at great disadvantage; As the parts of the Body beheld in a Mangled, or Torn Condition, or some words of the most Excellent Book without their Frame, Concatenation and Coherence; So discourse of the *Symbols of Prophecy* without their Contexture, seems Odd, Antick, Phantastick, Enthusiastick, as the very Images of *Beasts*, Horns, the Whore, that *Prophecy* makes use of; when the High Reason, Spirituality, Admirable Art, wherewith All Things are Couched, and put together, when duly compar'd, and Fitted out to the other, is not seen, nor conceiv'd.

And even They, who may have just Apprehensions of some parts of *Prophecy*, if They have not look'd to All parts, may thence Receive Greater Dissatisfaction from the different Judgment of Those, who have consider'd the whole, not only because They do not well Comprehend what is said, that They have not yet understood, and so are displeas'd at that, but much more because Their own Opinions are cross'd, and contradicted; This is, when Their Minds are not duly prepared, and Free; But this notwithstanding, I am oblig'd, having laid my Hand to this Plough of the *Kingdom of God*, not to *Look back*; And I am much Encourag'd, that besides Divine Help, I have Found heretofore very Great Favour, and Candor from my *Reverend Adversary*, and doubt not, I shall again do so, and from all others in due Time.

3. I cannot but be aware, that the state of Christians is such; that They seem much unfitted to be Fed with *Ought*, but *Milk*; the Beginnings of the *Doctrine of Christ*, and the First Principles of the *Oracles of God*; and seem else to be Distracted, Puzzled, and Confounded, and not Edified; Also this makes many Holy Good Men, somewhat severe on such discourses. But notwithstanding this, saith the *Apostle*, we will go on to Perfection, if God permit: For as in his days, it was

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the only prevention of *Apostasie*, when it was in the *Mystery of Iniquity*, working forward; So it is the Great Instrument, prepar'd by God for Recovery out of it, now it is going off; and therefore even on so Great an Account, as the Dissatisfaction of such Good Men, and wherein They Intend well; It is not to be Forborn.

I come therefore to the first Point propos'd, and that is; That besides the Former most Agreed Representation of the *Kingdom of Christ*; There is yet a distinct Kingdom, That it is so distinct, as to be often in Scripture spoken of, as *The Kingdom of Christ*, as in some Respects, the most proper Kingdom of Christ; and his Kingdom, in a most peculiar way; and Christ and the Apostles often speaks of it in such an Emmency; That it is said *to come*; To be *deliver'd up*; and therefore it may be said to Begin, and to end, and it is no injury to the other Representations of his Kingdom before confess'd, and always to be confess'd; And it is a Kingdom so of the Designation, Approbation, and Delight of God, and of his Presence in it, and with it, and so much to his Glory; that it is call'd by Christ, also the Kingdom of God, and of his Father, and so also very often in Scripture it is call'd; And to this the *Types*, the *Prophesies*, the *Promises*, and Discourses of all kinds in Sacred Writings, have so Great a Regard, that it is the Key of All; and yet in the Admirable Wisdom of God for the Permission of the *Apostasie* it is least Receiv'd or Believ'd; but as it is either Providentially, or Spiritually, and Evangelically Administred before hand, or as it Issues into Eternity.

And this Kingdom may be describ'd to be a Supreme Oeconomy or Government, and dispensation of God towards the *Family of Heaven, and Earth* in the Fullness, not only of *Time*, as when Christ First came; but of *Times*, or of All Time; wherein Jesus Christ, as the Great *Son of Man*, or *Lamb* in the Humane Nature, who was First Humbled, and became a Sacrifice by the *Death of the Cross*; visibly, as in the Face of Heaven and Earth, shall in the very same Nature be so Exalted, Far above Principalities and Powers, and every Name that is named in *Heaven*, and in *Earth*, to the *Glory of God the Father*. And as the Divinity of the Eternal Word, uniting to it self the Humane Nature, Retir'd its Glory, that that Humane Nature might be in a Humiliation, whereof the Divine was Infinitely Incapable, and yet in Regard of Personal Union, was

ſaid to *Empty it ſelf*, and to *Make it ſelf of no Reputation*; even ſo ſhall the *Divine Perſon* ſo *Oeconomize* and *Model* the *Luſtre* of itt *Glory*, that the *Humanity* ſhall have a *Glory* as Singular to it Self, as the *Humiliation* was; and the *Diviuity* of the *Perſon* of Chriſt be *Glorified* and *Exalted* in this *Glory*; even as it was *Humbled*, and *became of no Reputation* in the *Humiliation* of the *Humane Nature*.

Of which *Oeconomy* or *Diſpenſation*, the *Rain-bow* is an Eminent *Symbol*, whoſe Glories are received from the Sun, but yet it is obverted to the Sun, and hath its Glory diſtinct and diſtant, as in *Ezekiel's* Viſion, c. 1. From which Viſion as ſhewing the Glory of the *Throne* of the *Great Son of Man*, *Ezekiel* is ever after ſtyl'd *Son of man*; ſo as (except *Daniel* only in a like *Viſion* to *Ezekiel's* of the *Sanctuary clean'd*) no other particular perſon is ſo nam'd but Chriſt the True Son of Man. And the *Rain-bow* is ever after made an *Emblem* of this *Kingdom of Chriſts*, as ſo receiv'd from the Divinity, and yet ſo obverted and ſhining diſtinctly by it ſelf, that every Eye ſhall ſee him.

In this Kingdom it is, That Jeſus Chriſt as the *Second Adam*, the *Lord from Heaven*, and *promiſed Seed* of the *Woman* ſhall have a *New Heaven*, and a *New Earth*, and a *Reſtored Creation*, *Freed* from *Vanity* and *Corruption*, in a perfect Peace of the Creatures, the *Lion* and the *Lamb*, &c. And a *World to come put into his Hand*, with Full Power, and the Serpent and his Seed eating Duſt, even all his Enemies at the *Footſtool* of *his Feet*, and ſo Adorning his Triumph and Glory at the very Beginning of his Reign, and at the End put quite below his Feet into the *Lake*.

In this *Kingdom* it is, that Chriſt Inhabits the *New Heaven* with all his Saints of the firſt *Reſurrection*, who will then have *Died* and *Slept in* and *by* Him; And then the Glory of Chriſt ſhines down and maintains continual Viſiits to his *Living Remaining Saints* below as by a *Jacob's Scale* or *Ladder*, who are in the *New Earth* chang'd into *Bodies* of *Paradiſe* in a *Moment*, and at the ſame *Moment* in which the Saints Riſe.

Of this *Kingdom* I affirm, it hath a *Thouſand Years* duration of Glory and full Luſtre; having beſides *Seventy five Years* (from its *Succeſſion*) of *Preparation* for its Glory, before it, and a little Time or Space after this Full Glory, when its Beams ſhall be withdrawn from this Lower State; the Opportunity of which *Satan* and his *Gog* and *Magog*, all the

Wicked

Wicked (that had been Rais'd, to lie at the *Footstool of Christ* from the very Beginning of the Thousand Years, being *Loosed*,) Take to make a bold and insolent Attempt on the *Holy City*, to draw it to Defection, and upon the Appearance of their *Least Abatement* of the former Fervors of Love and Obedience, and Desire of the Presence of Christ in his *Glory* and *Kingdom*; Christ that was the Security of his Church in that State, *catches* up his *Saints* to Himself, and to his Throne, and as with *Flames from Heaven*, Throws *Satan* and the *Dead* into the *Lake* of the *Second Death* with *Death* it self. And thus the *Last Enemy Death* is subdued; As also by the *Living Saints* putting on *Absolute Incorruption* and *Immortality*. For as *Adam* was to have overcome the Possibility of Death by Obedience, so Christ did indeed by his *Obedience and Death*; and *Death* and *Hell* being *Cast into the Lake*, the *Kingdom is resign'd* up to *God* and the *Father*, that *He* may be *All* in *All*.

Now the Attempt of Satan was by *Gog* and *Magog* in the *Four Corners of the Earth*; By whom I understand the *Dead*, or the *Last Wicked*, whose Carkasses are without and abroad: For They go forth to see Them, whose *Worm dieth not*, and their *Fire is not quenched*, and the *Wine-press* is *trodden without the City*, as Places of Execution are *without the Gate*, where they lie Captivated, even as *Satan in the Abyss*.

Now when the Beams of the Glory of the *Kingdom of Christ* are withdrawn at the end of the Thousand Years, Both *Satan*, and *Gog* and *Magog* become *loosed*; and they make the Attempt before spoken of: And it is no more wonder then that Devils Believe and Tremble, and do All they can against God, that they who have seen the Glories of Christ a Thousand Years, should yet rise up against him, when the Chains, those *Spiritual Chains* of the Glory of Christ in his *Kingdom* that were about them, are *loosed*.

Nor is it any greater Wonder that the *Living Remaining Saints* should be so permitted to Abate in their *Zeal* for the *Glory of Christ* then that *Angels* in *Heaven*, and *Adam* in *Paradise* should Revolt from their Obedience and Loyalty to God; Or that Christ now about to put an end to all Church-state on Earth, should suffer that so just Occasion to do it, as it were *shewing* it out of his *Mouth*.

Thus I have given a general Delineation of the *Kingdom of Christ*, and as much as I could in so general a Draught, laid

laid my Hand upon the Principal Objections in the *Reverend Adversary's* Oppoſition; and now proceed to the Arguments, wherein I muſt undergo the Diſadvantage of being much Abridg'd in what I have to *Say*; becauſe I ſhall neither find among Men an Allowance of Time to Read, nor of Thought, much leſs to, Conſider what I Write; nor ſo much as of Thoſe who will Receive what is Written, ſo far as to Recompence the Charge of Printing: So much do Men *ſeek* All Things, rather than the Things that pertain to this *Kingdom of Jeſus Chriſt*: But ſo far as I can, I will give the Strength in ſhort, of what would be much more Apparantly Strong in Large and full.

Argument 1. The *Lamb* is *King of Kings*, and *Lord of Lords*; *King of Kings, &c.* is a Title moſt Significant of a Great *Kingdome* and *Univerſal Monarchy*: It is given to *God*, 1 *Tim.* 6. 15. the onely Supream, Abſolute, Independent, Paramount *Monarch*, and that as Introducing Chriſt into his *Kingdom*, not done at the *Aſcenſion* of Chriſt, but in his *proper Time*; It is given to *Nebuchadnezar* in part; *King of Kings*, Dan. Chap. 2. 37. as the *Golden Head* of that *Image* of *Univerſal Monarchy*; Styled *Dreadful* and *Terrible*; which howevnr Oppoſite to that *Kingdom of Chriſt*, and in Delay of it; yet in regard of *Univerſal Monarchy*, had ſomething *Typical* of it, and was a *Calendar* of *Time* to it: He hath alſo this *Title*, Revel. 19. *written on his Veſture*, and on his *Thigh* particularly, as moſt Significant of him, who deſcended from the *Thigh* of *Abraham*, and of *David*; In Honour of which *Deſcent*, was undoubtedly *putting* the *Hand under* the *Thigh*, in uſe in the *Patriarchal Time* of *Abraham* in Swearing. Now then both the *Name* the *Lamb*, and the *Title* on the *Veſture* and *Thigh*, are Expreſſions of the Humane Nature of the *Mediator*, ſo Innocent, ſo Spotleſs, and the *Great Sacrifice*; Therefore before the *Mediatory Kingdome deliver'd up*, while he ſtands in the place of the *Lamb* in a *Veſture* on his *Thigh*, as the Son of *Abraham Heir of the World*, and on the *Throne* of *David* his *Father*; that is, as *Mediator*, he muſt be an *Univerſal Monarch*, which he hath not been yet; for he muſt *overcome the Ten Kings*, that he may appear ſuch; and the *Heavens* muſt *open to him*, ſo that that *Kingdom* cannot have yet been; Nor can ſuch ſtrict Notions of the *Humane Nature* be fit to expreſs the *Eternal Kingdom*, when *God* is *All in All*; ſo it muſt be a *Kingdom* yet to come, and not to continue

tinue in *Eternity*, that is ſo deſcribed; and muſt be therefore a *Kingdom* of a peculiar *Oeconomy* between this *preſent Time* and the *ſtate of Eternity*.

Argument 2. The ſecond Scripture I inſiſt upon therefore is, 1 *Cor.* 15. 24. *Then commeth the End, &c.* Herein are ſeveral Things Aſſerted by the Apoſtle of undeniable Strength, for ſuch a peculiar *Kingdom*, to which *I* ſhall have continual Recourſe. At the preſent *I* urge Two Expreſſions. 1. The *Son* ſhall be *ſubject*. 2. *God* ſhall be *All in All*. Now as the *Learned Adverſary* ſays, What Time can there be, when the *Son*, viz. *as Man*, is not *ſubject*? That it ſhould be ſaid, *He ſhall be ſubject*. Or, when is not *God All in All*, in regard of the *Son*, that it ſhould be ſaid, *He ſhall be All in All*? Moſt True! Not when he was Here in his Firſt *Coming*; For then *He humbled himſelf*; Not now in *Heaven*, for He is at the *Right Hand* of *God*, *Sitting* and *Standing*, which ſpeaks Him *ſubordinate*, and *God All in All*; Nor in the *Kingdom of Eternity*; For then of all Times the *Son* is *ſubject* as to his *Mediatory Kingdom*, it having Accompliſh'd all it is to do: So that though the *Humane Nature* ſhall be All over *Glorious* with the *Glory* the *Eternal Word* had with the *Father before the World began*; and in the *Everlaſting Glory* of his Accompliſhed *Mediatorſhip*, as having *brought* all his *Saints* to *God* and the *Father*; yet even This is under *God All in All*, and not a diſtinct *Glory* of the *Humanity*, according to the Apoſtle's expreſs Doctrine, and in the very Reaſon of the Thing: There muſt be therefore ſome peculiar *Oeconomy*, wherein the *Son* is ſo *diſtinctly Glorious* in the *Humanity*; That it is as if *God* were not *All in All*, but had (as *I* may ſpeak with Reverence) a *Second*; or as *Scripture* ſpeaks, a *Fellow* in his *Glory*; and as if the *Son was not ſubject*, becauſe his *Kingdom* is now a Diſtinct *Kingdom*, though United with the *Fathers*, as the *Rain-bow* with the *Sun*; and when this *Oeconomy* ceaſes, the *Son* returns to be *ſubject*, and *God* to *be All in All*.

Whereas therefore *I* find the *Worthy Opponent*, with other Excellent Men, giving this Account of the *Son's Delivering up of the Kingdom*, and of *God* being *All in All*; viz. That the *Kingdom* as it is now Adminiſtred by way of Conflict, and gradual Acquiſt, or Conqueſt, is upon the *perfect Conqueſt Deliver'd up*, and ſo *God* becomes *All in All*; when *Sin*, *Death*, *Satan*, and all *Enemies* are *ſubdued*; Chriſt hath then no more

to

to do by way of Conqueſt; But *God* hath a *peaceable Kingdom* free from *Enemies*, and ſo All Flows into Fruition and Enjoyment of Chriſt as the *Head* and *King* in *Humane Nature*, and of his *Saints* United by himſelf to *God* and the *Father*, *All in All*.

Now the *Truth* of all This *I* do moſt Heartily and Fully Acknowledge in the Main; But that it ſatisfies the Apoſtle's Senſe and Aſſertion, *I* cannot Agree.

Becauſe *I* think ſuch an Impropriety of Expreſſion ought not without the moſt Abſolute Neceſſity to be Charged upon the Apoſtle; *viz.* That when the *Son* is Truly ſaid now to be in Action and Conteſt againſt *Sin* and *Satan*, and the *Enemies* of the *Divine Kingdom* on one ſide, and effectually working by his *Spirit* and *Word* in his *Saints* on Earth, and *Interceding* for Them in *Heaven* on the other ſide, in the *higheſt Subordination* and *Subjection* to the *Father's pleaſure*, and the *Kingdome* but *One*; *He* ſhould then be ſaid Diſtinguiſhingly to *Reign*; and when All is Done, and all Oppoſition Conquer'd, and no more to Do, but to Enjoy; *He* ſhould then be ſaid *to Deliver up the Kingdom*, and to become *ſubject*.

This ſo *Great Impropriety*, and even *Confuſion* of *Language* in the *Apoſtle*, *I* can by no means Subſcribe to.

2ly, There appears no Abſolute Neceſſity of ſuch *Impropriety*; Becauſe *Scripture* giving ſo Broad and Remarkable Deſcriptions of ſo *peculiar* a *Glory* and *Kingdom* to the *Son of Man*, as the *Son of Man*, that is to be between this preſent State of *Things*, and the State of *Eternity*; which *Kingdom* ceaſing at its proper Time, is ſaid to be *Delivered up*; The *Oeconomy* of this *Kingdom* will Admirably Agree with the *Apoſtle's* Expreſſions of the *Son's Reigning*, and of his *Delivery up* of the *Kingdom*, and becoming *ſubject*, and *God being All in All*; which *He* was pleaſed in an *Oeconomy*, not to Appear to be Alone, for the ſake of the *Glory* and *Kingdom* of the *Son of Man*, till this *Oeconomy* ſhall ceaſe. All this Admirably Agrees, but Nothing elſe can or will Agree; as we ſhall further ſhew.

I go on therefore to obſerve *Scripture* ſetting out this *peculiar* and *diſtinct Kingdom* of the *Son of Man*.

Argument 3. *I* Argue in the next place from that Scripture; *As my Father hath appointed to Me a Kingdom*; ſo *I Appoint to You a Kingdom, that You may Eat and Drink with Me at my Table in my Kingdam*; and *Sit on Thrones Judging the Tribes of* Iſrael: Luke 22. 29, 30.

Here

Here are Three Things, which do assure us, the *Kingdom of Christ* is a *Kingdom* distinct to the *Humane Nature of Christ*, and different from the *Sitting of Christ at the Right Hand of God* in his *Humane Nature.*

3. That it is a *Kingdom* distinct to the *Humane Nature*, neither the *Kingdom of the Eternal Word* as in Himself, nor as the *Humane Nature*, is considered as United to the *Eternal Word*, is Evident; in that it is not a Natural Essential *Kingdom*, but a *Constitutive Appointed Kingdom*, Appointed by the Gracious Pleasure and Arbitrement of the *Father*, and of the same Positive Nature with the *Kingdom* of the *Saints*: For saith *Christ*, *As the Father hath Appointed Me*, so *I Appoint You a Kingdom*; But the *Kingdom* of the *Eternal Word*, and of the *Humane Nature* as United to the *Eternal Word*, and Communicating with it, is an *Essential*, and not a *Constitutive Kingdom.*

2. The *Kingdom* Christ speaks of, cannot on this Account also be the *Kingdom*, Christ hath now at the *Right Hand of God*: For his *Saints* do not yet sit on *Thrones* with *Him*, *Judging the Twelve Tribes of* Israel, as he promised in his *Kingdom.*

3. Christ calls it *his Kingdom*, as distinct from his *Fathers*, and uses those Familiar Expressions of *Eating* and *Drinking* in his *Kingdom*; which together with that of *Judging the Twelve Tribes* Assure, it is not the *Kingdom of Eternity*, when *God shall be All in All.*

Argument 4. *I* Argue from *Revel.* 3. 21. Christ distinguishes his *Throne* from his *Fathers Throne*; not only, by saying, *My Throone*, and *my Fathers Throne*; but by a Distinction more Real, *He overcame*, and is *Set down with his Father on his Throne.* From whence it is Evident, the *Thrones* are two distinct *Thrones*; Christ was on his *Fathers*, He was not on his Own.

How Evident then is it, Christ had a *Throne* in his Eye, that was not his *Fathers*, but his *Own*, on which he knew he should Sit hereafter, but was not yet set down; And it was such a *Throne* as his *Saints* might sit down upon with him; but on *his Fathers Throne*, They could not *sit down*; He alone can sit on that, *All* being *subject* to him: So the *Throne* of Christ cannot be a *Throne* he hath yet; nor can it be the *Throne of Eternity*, because then the Son is *subject*, and hath not a distinct *Throne*, but as United to the Father, and by him All

his *Saints* are with him so United, and so *God is All in All*, and Christ in the *Glory* he had with the *Father* before the *World began*; *viz.* As United with the *Eternal Word*, in regard of the *Humane Natnre*.

Argum. 5. *To sit at my Right Hand, and at my Left, in My Kingdom*, saith our Lord, *is not Mine to Giue*; *But it shall be Given to Them, for whom it is prepared of My Father.* *Mat.* 20. 20. It is Evident, this is not the *Kingdom* of the Eternal Word; For neither is there any *sitting* on his *Right Hand* or *Left*, on that *Throne* of the *Eternal Word*; nor would he, as the *Eternal Word*, Say, *It is not Mine to give*; Nor can it be the Kingly State, wherein Christ in his *Humaue Nature* now *Sits on the Right Hand of God*; For There can be no *Sitting on his Right, or on his Left Hand*, as he *Sits* now; whoever should sit now on the *Left Hand of Christ*, must sit between Him, and the *Father*, on whose *Right Hand* He sits Immediately, and none near Him: It must be therefore in the Kingdom the *Father* Appoints to Him, and is most distinct to Him; As in Humane Courts, the King's eldest Son hath a distinct Court Appointed to Him, deriving yet All its Glory from the Kings Court, and wherein the King Appoints Supremely notwithstanding; So the *Throne of God*, as well as of the *Lamb*, is in that distinct *Kingdom*; Yet it is so Oeconomiz'd as to be distinct; and *All Things are put under the Lamb*, as so distinct in that his Kingdom, except he Alone who *put All Things nnder Him*, and who dwells in it, as in his *Tabernacle*, to Fill it with his Glory, and yet Gives it Leave to be distinct.

Argum. 6. I Argue from Innumerable Scriptures put together, wherein Christ speaks of his Kingdom as to come, and not yet come; So that wnen it is so come, It may very properly be said to Begin, as *Mat.* 19. 27. Christ tells *Peter*, and the other Disciples, *You that have Followed me, shall in the Regeneration*, when the *Son of Man sits on the Throne of his Glory, sit on Twelve Thrones, &c.* Shewing plainly the Time of *Sitting on the Throne of his Glory*, was not to be till hereafter: Joyn this with *Mat.* 25. 31. *When the Son of Man shall come in his Glory*, and *All his Holy Angels with Him, then shall he sit on the Throne of his Glory*, And *All shall be gather'd together before Him, &c.* Here we have the *Coming of Christ* in his Glory, Joyn'd with this *Sitting on the Throne of his Glory*; and that design'd to be, not before *All gather'd before Him* at the Judgment, and when his

his *Saints ſhall be in Glory*; Again, 2 Tim. 4. 1. *I charge thee before God, and our Lord Jeſus Chriſt*, who ſhall *Judge the Quick and the Dead at his Kingdom*, His *Appearing*, and His *Judging* the *the Quick and the Dead*, and his *Kingdom* are Joyn'd together: In the Parable of the *Talents*, *Luke* 19.11. One Principal End, and Scope of it was to tell Them, who thought the *Kingdom of God ſhould Immediately Appear*; that It ſhould not *Immediately Appear*; But that he was to go into a *Far Country* to *Receive a Kingdom*, and to *Return*, *viz.* in *his Kingdom*: Now the end of a *Parable* is Argumentative, and Chriſt ſpake the *Parable*, as one Great End for this very purpoſe, to Teach this, and to Arreſt the Thoughts of the *Immediate Appearance of the Kingdom of Chriſt*; For it is ſaid, He Added that *Parable*, becauſe he was Nigh to *Jeruſalem*, whither he was G*ing to Receive* a Fore-Repreſentation of his *Kingdom*, in the *ſpreading of Garments*, the *ſtrowing of Palms*, and *Riding on the Foal of an Aſs*, as the King Fore-told by *Zechary*, and to Receive the *Hoſannahs of the people*. All which Ceremonies ſhew his Kingdom to be the *Kingdom* of the *Son of Man*. And it was, as if Chriſt had been then immediately to Open *his Kingdom*: But he plainly Declares there would be Opportunity for his Servants to Improve Receiv'd *Talents* for a long Time firſt, and then to have their Reward Adjuſted to Them in *Ten* or *Five Cities*; ſhewing alſo the Nature of *his Kingdom* to be *Oeconomical* under that other *Emb'em*, and not the State of the *Kingdom*, when *God* ſhall be *All in All*.

Laſtly, *Matth.* 16. 26, 27. Chriſt having ſaid, *The Son of Man ſhall come in the Glory of his Father*, &c. Immediately Adds, There are *ſome ſtanding here who ſhall not Taſte of Death, till they ſee the Son of Man coming in his Kingdom*. Or as in *Mark*, *Till the Kingdom of God cometh with Power*. This he ſaid, while his Thoughts were Vehement, Warm, and even Hot upon the *Coming to Reward every one according to his Works*. He ſpeaks with a *Pathos*, a great Earneſtneſs *Verily I ſay unto you*, &c. So that thereby he ſhews, his Kingdom ſhall be to *Reward every one according to his Works* The only Doubt is How Chriſt could ſay, *There be ſome ſtanding here*, *who ſhall not Taſte Death*, till then: The Anſwer is That Great Pre-Repreſentation of his *Kingdm*, (which *Peter*, 2 *Epiſt.* 1.16. in words ſo near Chriſt's, calls his *Power* and *Coming*; when, ſaith he, We were *Eye-witneſſes of his Majeſty.*) *viz.* the *Tranſfiguration* followed the Say-

ing of Christ, [There be *Some*, &c.] in every of the Three *Evangelists*, who Record the *Transfiguration*; which shews the *Transfiguration* is a great Type of that distinct *Kingdom of Christ*, supplied with the Beams of Glory, from the *Excellent Majesty*, as with that Voice, *This is my beloved Son*, &c. And yet at a distance from the *Glory of Christ*, that it might not be outshin'd; but *Christ* as a *Man be* in *visible Glory*, and his *Saints* with Him; Both Those of the *First Resurrection*, as *Moses* and *Elias*, and Those of the *Living remaining Saints*, as *Peter*, *James* and *John*, who had yet but an Inferiour Share in that *Glory*.

There were yet the *peculiar chosen Witnesses* of that *Appearance in Glory*, and the *Some* pointed at by Christ, who should see it; and of that same *Sort* and *Generation*, (as τινες, τινων Imports) that they were of, There should be, *viz.* *Saints*, who shall not *Die*, or *Taste of Death*, but be *changed*, and so shall *See the Son of Man come in his Kingdom*, *and the Kingdom of God come with Power*; and be *Witnesses* of it.

Now let All These Scriptures be laid together, and it will Appear, So *Judicious* an *Adversary* will have no Reason of Offence, that it is said, There is a *Kingdom of Christ to Begin*, although his Kingdom be Truly said to have been also *from the Beginning*; Nor that it shall *End*, seeing All the manner of speaking concerning it, shews it to be the *Oeconomy* of a *Kingdome* so proper to the *Son of Man*, that the *Kingdom of the Father All in All* cannot consist with; as shall be further shewn in the next *Argument*, and therefore that it must End, when the *Kingdom is Deliver'd up*, as to the *Oeconomy*; and yet in all Essentials of the Glory of Christ, and of his *Saints*, it continues for ever, as was Foretold of It.

Argum. 6. The yet Fullest and most Conclusive Argument of so Distinct a *Kingdom* that hath not yet been, and that must *End* and be *Given up*, when the State of *Eternity* enters, is, That the *Spirit of God* hath most certainly Fix'd the Bounds, when this Distinct Kingdom can, and before which it cannot Begin; how long the State of it can Last, and when it must End, and be *Given up*, and that by one single Note of the *subduing Enemies*; and herein it is as Positive and Assertive as it is in any *Article of Faith*, for both the Beginning and the End.

Let us then observe Two Remarks to be Found in *Scripture*, concerning the *Enemies of Christ* being *put under him*; One is,

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The making the *Enemies* of Christ the *Footstool of his Feet* *, The Other is, The putting the *Enemies of Christ* Low under his Feet, expressed by the *peculiar* Force of the Word καταργῆν, *viz* To bring to the State of no Motion or Action. The First *viz* the *making the Enemies of Christ* the *Footstool of his Feet*, we shall find peculiarly Fix'd as the *Epoch*, or *Beginning* of this distinct *Kingdom of Christ*, And it must continue until the Second, The *putting Them quite under his Feet*, by that perfect distinguishing *Catargesis*, or Evacuation of All Power, Motion or Action, which is to be Fixt at the Period or End of *Christ's Kingdom*.

* ὑποπόδιον τῶν ποδῶν αὐτοῦ ὑπο, and ὑποκάτω τῶν ποδῶν αὐτοῦ.

Let us then look back on all those *Scriptures* that Joyn the *Kingdom*, and the *Coming of Christ* together so evidently, that there must be an *Illustrious Kingdom of Christ at his coming*. Now then the Time and Moment of his *Coming* is Determined by this very Note of his *Enemies made the Footstool of his Feet*; For so *the Lord Jehovah* said to our *Adonai*, *our Lord the King*, Psal. 110. 1. *Sit Thou at my Right Hand, till I make Thy Eemies the Footstool of thy Feet.* That is, *I* intend Thee a Great, a Distinct *Kingdom*; the Date of its Beginning shall be, not Immediately at thy *Resurrection* or *Ascension*, but at the Time *I* have Determined to make *Thy Enemies Thy Footstool*; Till then, *Thou shalt Sit at my Right Hand.* Observe then, when *Christ Reigns*, He *Comes*; while He *Sits*, He does not *Come*: He *Sits* and does not *Come*; and so does not *Reign as a King*, as that Great distinct *King*, the *Son* of *David*, till the Time the *Divine Power* Constitutes Him in Power, as by a Solemn Commission, to make his *Enemies Crouch down as the Footstool of his Feet*. He therefore Sits, as the *Apostle* speaks, *Expecting*, *He Sits at the Right Hand of God*; yet not at his *Akme*, not at his Highest Point, as *Son of Man* and *Mediator*; He Sits Expecting in Patience, (called, The *Patience of the Kingdom of Christ*; till his *Enemies* are so Constituted his Footstool, for then He knows *He shall Reign*. In the mean time, though every Thing *shall be put under Him*, ere the *End*; yet we see Them *not put under Him*, saith the *Apostle*, though He be *Ascended*, *Heb.* 2 5. 10. And because it may be Thought Christ is indeed in the *Heavens*, where All Things are in a State of *Subjection to him.* But we cannot see it by the Eye of Sense, howbeit we may see it by the Eye of Faith; No, saith the *Apostle*, *The Subjection of the World to come*, whereof

whereof we ſpeak; and *the putting All Things under him*, as the *Second Adam*, *Lord of All*; according to *Pſalm* 8. Cannot be ſeen, as come to paſs ſo much as by Faith; though as to *Come*, it may be ſo ſeen; For we ſee Him by Faith, *Crown'd with Glory and Honour*, which cannot be ſeen by Senſe: But we do not yet ſee *All Things put under him*, ſo much as by Faith. All which put together, Admirably clears the Firſt Part, that this Diſtinct *Kingdom* begins with the *Enemies of Chriſt made his Footſtool*. Chriſt therefore waits till the *Father*, till *God* the *Supream Jehovah* give him *Commiſſion*, and Delegate Power to Him, to bring down *his Enemies*; ſo as that They may be placed firſt as the *Footſtool of his Feet*, that what hath been long given him by Decree, may be brought Actually to paſs in his *Kingdom* beginning.

2. The Other or Second Remark upon the *Kingdom of Chriſt*, by his *Enemies brought under him*, is this, They muſt be *brought quite under his Feet*, as ὑποκάτω may ſignifie; but is eſpecially the καλάργησις, or *utter Diſannulling*, ſo often mentioned; for when it is come to that, then the *Kingdom* in this *Oeconomy* is to End, and to be *Delivered up*; and therefore this very Expreſſion is Applied to each *Enemy*, ; t is Applied to All *Adverſary Authority* and *Power*; He ſhall *put it down*, particularly the *Monarchick Power* of *Nebuchadnezzar's Image*; All ſhall before the *Delivering up of the Kingdom* be ſo *brought to nought*, as to be in no poſſibility of further Motion or Action, as ſhall be ſhewn; this is declar'd, 1 *Cor.* 15. 24. It is Applied yet moſt particularly to the *Beaſt*, to the *Antichriſtian Power*, that is Exemplarily and before the Reſt ſo Amull'd, 2 *Theſ.* 2. 8. It is Applied to the *Devil*, having the *Power of Death*, *Heb* 2. 14. It is laſtly Applied to *Death it ſelf*, 1 *Cor.* 15. 27. To every one of theſe, who ever pleaſes to ſearch ſhall find. καλαργήσει, or *Catargeſis* Applied; and this very laſt *Catargeſis*, or *Deſtroying Death*, is plac'd the utmoſt Pillar of this Kingdom in *Oeconomy*; for then it is immediately *Delivered up to God All in All*, and the *Son ſubject*, as the *Apoſtle* moſt Peremptorily defines, *v.* 26.

There remains therefore the Conſideration of the *middle Space* between the Beginning and the End of the *Oeconomy*. Now this *Scripture* hath, as to any Doctrinal part, that hath come to my Thoughts, left to the plain and undoubted Reaſon of the Thing; That at the Beginning of the Kingdom, and

and when Christ comes in it, All must be put under him, so as to be the *Footstool of his Feet*; And then All must be disannull'd, Ras'd out of all possibility of Contrary Action, or Motion at the End, and not till the End; They must needs be as the *Footstool of his Feet*, They must serve his State, and his Triumph all the Time of his *Reign*: And a *Reign* must be a space of Time, The very word *Reign* Implys a space, and as it is a Kingdom at the End of the *Four Monarchies*, it must be so, else It cannot Answer to them; and seeing he cannot begin to Reign, till his Enemies are his *Footstool*, nor can he cease to Reign, till They are so Evacuated; The State can neither go Backward nor Forward; Not Backward, because the Motion that is to be made, is Forward to Final disannulling; Not Forward till the End, for the Apostle hath Fix'd that Time for the Bringing all Enemy Power to Absolute nothing; whateyer space of Reign therefore there is, The State must be the same, *viz.* the *Enemies of Christ* must be the *Footstool of his Feet* serving so, as Captive Princes, the Glory of the Triumph, and Victory of Christ, not utterly Remov'd, till the very last, that the Victory may not be Forgotten.

But though the Doctrinal Parts of Scripture have not Given us the space of this Kingdom but darkly, and *Enigmatically*; Yet *Prophetical Scripture* compar'd with Doctrinal, hath Fully declar'd it to be the space of the 1000 *Years*.

The Apostle *Peter* hath given a very notable, though Mysterious Intimation of it, by Applying on one side close to the mention of the *Day of Judgment*, that Great Remark that one Day with the Lord is as a 1000 *Years*, and with that Solemn Preface, usual in such Great Mysteries in *Scripture*; Let not this *One Thing lye Hid from you*, not meaning sure that Great Natural Principle of the *Eternity of God*, All are presum'd to Know, to which All Past, Present, and to Come is a Just now; But that the *One Day of Judgment*, the same with the *Day of Christ's coming in his Kingdom*, as we have seen, is with the Lord as a 1000 *Yetrs*, and on the other side a 1000. *Years*, *viz.* of past Time, is but as *One day*; From whence He Inferentially Goes on upon the Supposition, God hath design'd each 1000 *Years* past, to be as but *One day* of the Worlds Continuance from its *Creation* to its Renovation; Of this he presently Treats upon that Supposition; saith He, the *Lord is not slack, &c.* But though this might be more Advantagiously discours'd then

2 *Pet.* 3. 7, 8, 9.

is

is generally Apprehended, I have not Room for it now.

Nor can I ſtay yet on the mention of the 1000 *Years*, *Rev.* 20. as it ſhall be Abundantly ſhown; That They cannot poſſibly be underſtood of any paſt Time, but what I ſhall Endeavour, ſhall be by a Compare of Them with Doctrinal Scripture, to ſhow, that They ſo Begin, They ſo Conſiſt, They ſo End, as to demonſtrate to any Wiſe Serious Conſiderer, They ſo Exactly Agree with the Beginning, with the middle ſpace, with the End of the *Kingdom of Chriſt* in the *Oeconomy* hitherto diſcours'd in that Note of Enemies, as that They muſt be the very Space of that *Kingdom*.

1. Theſe 1000 Years Begin with the Laying the *Enemies of Chriſt*, from the very Beginning, of his *Kingdom*, at *his Feet*; as the *Footſtool of his Feet*, *viz.* All the *Idolatrous Kings*, and their Greats and their Smalls, as ſlain, that is, Condemn'd *with the Sword of Chriſt's Mouth*, lying as the Dead, Captiv'd, and Exil'd for the 1000 *Years* in the *Four Corners of the Earth*, and ſo the Trophies of the Victory, and *Kingdom of Chriſt*; For Theſe Slain, or, as They are call'd alſo Dead, are only, as we ſpeak, *Dead in Law*, or *Condemn'd*, Rais'd from their Sleep in the Duſt, into a State of *Contempt and Diſhonour*, to a State of Living Death, or Dying Life, who with Horror Behold the *Glory of Chriſt*, and of his Saints, and are the Spectacles, and Monuments of his Power, and Conqueſt before Angels, Saints, and one Another; and not Able, being ſo Fetter'd with the Rays of that Kingdom,* as Perſons in Strongeſt Gives of Iron, to ſtir or make the leaſt Attempt againſt it, and as Captives not Slain, (as *David* ſaid, *Slay them not, leaſt my People forget*, &c.) but ſo Fetter'd, They are not *Caſt into the Lake*, that They may be ſuch Appearing Monuments, and Spectacles. 2. *Sathan*, with all the Hoſts of Fallen Angels, is in ſame manner *Bound*, *Chain'd*, and *Seal'd* up in the *Abyſs* through the Potency of the *Divine Kingdom*, He cannot, as now Tempt and Deceive; Yet He is not *Caſt into the Lake* neither, but is Forc'd as it were to a Quiet, though undoubtedly with Higheſt Rage and Horror; But it is now eſpecially, that the *Crucified Jeſus* Appearing in Glory, is ſeen to ſpoil Principalities and Powers, and *to make a ſhow of them openly* for the 1000 *Years*, not denying it vertually done on his *Croſs*.

* Pſal. 149. 8.

The *Antichriſtian* State only is under the *Catargeſis*, or utter Final even Annihilation as to All Action; For it being the Coun-

Counterfeit of the *Kingdom of Chriſt*, All its State, as it is moſt Exemplary in Puniſhment, ſo it is for ever deſtroy'd by this Glorious Appearance; or as the Apoſtle calls it, the *Epiphaneia* of Chriſt, and the ſo long Continuance of the True Kingdom of the Great *High Prieſt*, the *Melchiſedec*, the Supreme *Prophet*; So the *Beaſt* and the *Falſe Prophet*, and *Antichriſtian Church*, are all *Caſt into the Lake of an Eternal Burning*, never to Riſe any more; *Rev:* 14. 9. c. 19. 17. *&c.* All ſuch pretences to Chriſt being for ever cut off, and whatever is now to be done, is to be done by Bare-fac'd, Helliſh Malice, as in *Gog* and *Magog*.

And thus Jeſus Chriſt, who had from his very *Reſurrection gone out*, (as the Oppoſite Diſcourſe ſays) *Conquering*, and to *Conquer* does in the End thus *Conquer*; *Rev* 6. 2. For it is very obſervable, he went out *Conquering*, ſo that there would ſtill be a Reſerve, that *He ſtill might Conquer*: For though he *conquer'd Paganiſm*, yet ſtill the *Dragon* Gave his *Seat*, *Power*, and Great *Authority* to the *Beaſt*; Chriſt ſets his *Right Foot on the Sea*, and *Left Foot on the Earth*, in ſo much of *Conqueſt*, as Appear d in the *Reformation*; But yet, till the *Battel of Armageddon*, till the *Sword goes out of his Mouth*; at the *Feaſt of the Fowls*, which will not be, however My Learned Adverſary Interpret it, till Chriſt Appear *King of Kings*, and *Lord of Lords*, and till his Enemies are made his *Footſtool*, his *Conqueſt* will not be ſo, but that he may ſtill *Conquer*.

But then All Enemies ſhall lye ſtill in a Captive State, even as *Sathan* Bound; So *Gog* and *Magog* ſtir not during the 1000 *Years*: But then the Rays of Glory withdrawing, not ſo as that the *Kingdom of Chriſt* ſhould End, but that it ſhould give occaſion to its higheſt Act of diſannulling All Enemies, by ſuch a ſhort Suſpenſion of its Beams, as here below; which *Sathan* and thoſe *Captiv'd Dead*, not *Thrown into the Lake*, finding They make that their Brisk, but laſt Attempt; Out of which, the Aſſailed Saints are *caught up* by Chriſt, and out of a ſhort *Laodicean* Abatement of Former Fervors; Chriſt *ſpewing out* any Further Church-State, even on the *New Earth*; So they are *Caught up*, I ſay, even They which *Overcome*, which are every one, not One of them Loſt, to *Sit down with Chriſt on his Throne*; And then *Fire*, not as in a *Second Conflagration*, as is ſuppos'd againſt me, but in place of the Beams of the Glory of Chriſt in his Kingdom, that did before *Fetter Sathan*, and

the Condemn'd, called the *Dead*, or Mystically and Prophetically, *Gog* and *Magog*, Now they become Lightnings of pure and perfect Fury and Justice prepared to Final Execution and Judgment, and Sweeping Them down into the *Lake*, even the *Dead*, whose *Number is as the Sand of the Sea*, Exil'd in the *Four Corners* of the *Earth*; So *Satan* is first Cast into the *Lake*, as long ago Condemn'd; And the *Dead* are, as by an Universal and Particular Judgment, and as by a Recollection and Recapitulation of the former *Judgment*, at the Beginning of the Thousand Years, and of all the *Dead*, from the several Receptacles of *Death*, from whence They came, then Judg'd, who are not *Found in the Book of Life*; by a most particular setting All their *Works in order before them*; and especially that Testimony against them, That They were not *found written in the Book of Life*, even of the *first Resurrection* of the Thousand Years: For on such the *second Death can have no power*; Then the *Dead* and all further *power of Death* and *Destruction* are shut up together with *Satan*, the *Prince of the Power of Death* in one *Lake*, *Burning with Fire and Brimstone*; And so as much as Divinest *Words* and *Types* can do, the *Eternal Punishment* of the *wicked Angels* and *Mankind*, even for *ever* and *ever* is Assur'd. For however *I* may be misdeem'd, *I* have not, I dare not Intimate the least Thought, as if the *Punishment* of the *Wicked* were not *Eternal*.

And now *I* have given the most Agreeable *Paraphrase*, according to my whole *Prophetick Scheme*, *I* submit it to every Considering Person's Acceptance; But I Appeal with all possible Confidence to Heaven and Earth, whether this *Book of the Revelation* in this last part of it, be not in a *Prophetical* Representation, as Admirably and Perfectly Compos'd, to set out in matter of Fact the *Apostolical Doctrine* in the forenamed Particulars, as can be given or expected, of the *Enemies of Christ* first made the *Footstool of Christ*, at the *Thousand Years* Beginning.

2. Of that Great *Catargesis*, or Bringing all that Adversary Power to a perfect Nullity at the end of the *Thousand Years*; even as at the Beginning of the *Thousand Years* The *Antichristian City*, *Church*, *Beast*, and *false Prophets*, were Destroyed out of all Appearance of Action and Motion, as hath been Declared.

3. Of the Posture, *Enemies of Christ* lying at the Feet of Christ, being the *Footstool* of Them, and not being able to stir, or Disturb

Diſturb the Peace of *his Kingdom*, during the *Thouſand Years.*

Now as to the firſt part, *viz.* Laying the Enemies of Chriſt at *his Feet*, Chriſt firſt proceeds by the *Voice of the Everlaſting Goſpel*, to Invite to Repentance; then by the *Seven Vials*, Beating down the Impenitent of all Ages, when it had been firſt ſaid, *He that is filthy, let him be filthy ſtill*; and *He that is Righteous, let him be Righteous ſtill*; ſhewing that there is no Change when once the Vials begin to play; (for thereunto theſe Words have eſpecial Reference,) ſo we hear of nothing but Impenitency all along the *Vials*, even from the *Preaching the everlaſting Goſpel*, and its full Effect, to the end; compare *Revel.* 14. 6. Chap. 16. 9. 11. Chap. 21. 9. Chap. 22. 11.

And as thus, There ſhall be a Time before the Thouſand Years *Kingdom* in *Glory*, even 75 years from its Succeſſion to its Glory (by *Daniel's* (Chap. 12. 11. Accounts) of Preparation by the *Voices*, Revel. 14. and by the *Vials*, Revel. 16. So there ſhall be a Time after the Glory of the Thouſand Years, wherein there is a *Caſting* All into the *Lake*, which is expreſt in *Paul's Epiſtles*, as in Exacteſt Agreement one with another, by the ſo often mentioned καταργῆσαι, in Preparation to the *Delivering up of the Kingdom to God* and the *Father.*

And ſo I have diſpatch'd what *I* have Room for in this ſhort Anſwer, concerning this Point; whereln if any Aſſertions ſeem bold, *I* deſire, the Scriptures, to which *I* Refer in every Tittle, may be weigh'd one with another; and *I* hope they will not Appear ſo Bold, but Cloſe *ſearching* of *Scripture.*

I come therefore to the Second Point propoſed, *viz.* That the *Prophecy* of the *Revelation*, however it Includes, and that very Eminently, the *Fall of Pagan Imperial Rome*; yet it is chiefly prepar'd to the *Deſtruction* of *Antichriſtian Rome*, in its yet Continuing State, and to ſet out the Glory that ſhall follow in the *Kingdom of Chriſt.*

Now the Diſcuſſing of this will add Light to the former Point; For when it ſhall, as *I* hope it may Appear, that the *Apocalyps*, or as we Tranſlate, *Revelation*, runs with a clear Current, and not only ſo, but with a ſtrong Torrent unto this Great Diſtinct *Kingdom* of our *Lord Jeſus Chriſt*, as the *Son of Man* (or as that ſtyles him) the *Lamb*; how will it add Belief to the Truth of that *Kingdom* of the *Son of Man*, ſeeing all *Prophecies* Center in this *Prophecy*, even the *Myſtery of God, Evangeliz'd*

vangeliz'd by all his Servants the *Prophets* here Centers. Now hereiu *I* ſhall uot be able in ſuch Straitneſs of Room, to ſay the Tenth part of what is to be ſaid; And what *I* do ſay, (though *I* will do what ever *I* can to Shade my much eſteemed *Adverſary*) yet the very Nature of the Thing that is to be ſpoken of, will require ſome Earneſtneſs: The contrary *Sentiment I* am to oppoſe, ſo far as *I* can underſtand it, is; That the *Apocalyps* ſpends it ſelf, except ſome ſhare of Intereſt, that the *Jews* of thoſe Times may have in it, in the change of *Pagan Imperial Rome*, from *Pagan* to *Chriſtian*; and that this emploies the *Seals*, the *Trumpets*; the *Vials*; And that the *Thouſand Years* of *Satan* Bound, are but the Deſcription of the Happy State of the *Church* from *Conſtantine* to the *Turkiſh Greatneſs* of Power; and the *New Jeruſalem State* of no other Importance but to ſpeak the *Chriſtian Church* in ſo happy a Change, wherein the *Martyrs* are Bleſs'd with *Chriſt* in their Spirits, and are in great Honour alſo here below; Except, as it may be alſo a *Type*, or an *Emblem* of the Glorious Sate of the *Kingdom of God and of Chriſt in Eternity*, in the *New Heaven and Earth*, ſuppos'd to continue to *Eternity*: All except this is ſuppos'd to deſcribe the State here below.

In the mean time, *Papal and Antichriſtian Rome*, though it be not excus'd hereby from other Charges, yet the Weight, the main Stroke, the *Hail*, *each Stone* as a *Talent* that falls in this *Prophecy*, falls quite ſhort of *Papall Rome*.

Now whithout any Aggravations of the portentouſneſs of ſuch a *Sentiment*, *I* ſhall uſe no other Remonſtrance againſt it, but what will fall in with the Proof *I* ſhall give, that this *Divine Book*, wherein all the Wiſdom, Ingeny, and Learuing of all Ages and Nations is Aſſembled, is aſſign'd to a much more Excellent Purpoſe; *I* ſhall give then in brief theſe Four, Arguments, which ſhall be all *I* will at this time make uſe of; but *I* have prepar'd by me a *New Apocalyptical Key*, that beginuing at the End, moves Backward to the Beginning of this *Prophecy*, and ſhews, the *Lamb* hath from his *Reſurrection* been Guiding and Conducting all Time, and the Events of it, according to the *Types of the Prophecy* given to that *Kingdom*, wherein he is to to be ſeen in the *Glory* of the *Humane Nature*; which as he Received from the *Father*, He will Return and Snrrender up to the *Father* at the Time deſign'd in ſuch a State, that the *Kingdom of God All in All*, may be without any

ſhade

ſhade of an *Enemy*, and Himſelf and his *Saints* Inſeparably United to the *Father*, and be as *God was, and is from Eternity*, in *perfect Glory* and *Peace* to *Eternity*.

Now it will be Found, that One very Conſpicuous and Eminent part of this *Prophecy* is indeed taken up, in bringing the *Pagan Empire* to become *Chriſtian* in Name and Profeſſion, though it ſoon after *Apoſtatized*. This is allowed.

Argument 1. Seeing it hath pleaſed the Wiſdom, the Grace, and Infintie Preſcience of our God, to give a *Prophecy* peculiar to the *New Teſtament*, it cannot with Reverence and Honour, to *Him*, be ſuppos'd, that a *Prophecy* ſo Admirable in its Frame and Contexture, ſo Rich, if *I* may be bold ſo to ſpeak, in its Devices, Emblems, and Figures, and ſo large in its Repreſentations, that It ſhould not Comprehend the State of the *Chriſtian Church* to the very laſt, and to the winding up of Things; eſpecially when it bears ſo great an Appearadce thae it does ſo; in not only Joyning, but Wreathing Events into the laſt End of Things.

For who can but ſay, that the Three laſt Chapters of the *Revelation*, carry a Wonderful Appearance of the Laſt End of All; and as we ſhall find the ſeveral Parts and Events of the *Prophecy*, do ſo Lock One into another, that if the End of All be at the Laſt, there muſt be ſome Events coming to paſs one after anohter, from the Beginning to the End, without any Gap between; Becauſe the Beginning, the End, and the Middle Parts of the Prophecy are ſo enchain'd and enchas'd to, and into One Another, as not to be poſſibly ſeparated from One Another.

Seeing then, that no One, that Reads the End of the *Revelation*, can but think, it Deſcribes the laſt End of All, it cannot indeed be otherwiſe, that ſo much plain Language can be otherwiſe underſtood. If that be ſo, then, *I* ſay, the Events of the *Prophecy* are ſo lincked, there muſt be a Line of them running ſtrait-forward from the very Beginning to the End; and therefore the *Prophecy* cannot End at *Conſtantine*, nor leap over Events between, from *Conſtantine* to the *Turks*, about the Year 1300, and ſo to the very laſt End of Things, to the Heavenly State of the Saints in the *New Heaven*, and the *New Earth*, nor to the Deſtruction of *Satan* and the *Wicked* in the *Lake*, without the middle Events between. There muſt be therefore *Antichriſtian Rome* between *Pagan*

Rome

Rome and the End, or ſome other great Event, as that, to ſupport the Courſe of Time.

Object. And if it ſhould be ſaid, *Prophecy* does in its Eloquent way of ſpeaking, make uſe of the higheſt Repreſentations, on occaſion of any very Remarkable Providence of Mercy or Judgment, taken either from the Glory and Happineſs of *Heaven*, or from the *Horrour* and *Wrath* of *Hell*, as many Inſtances may ſeem to bear out, both in the *Old* and *New Teſtament*, and yet intend only ſome much leſs Things of this preſent World.

Anſw. I Anſwer, Becauſe there was *Scripture* ſtill behind to ſuſtain and make good All at laſt; even theſe laſt Chapters of the *Revelation*; the *Objection* may be Allowed in the Main; And what-ever hath been ſaid before in any part of Scripture, or even in the *Revelation* it ſelf, (as Chap. 6. *ult.*) that had not its Fulfilling in its Intention by the Divine Spirit, look'd to this laſt Iſſue, it look'd hither; For here it hath its juſt Fulneſs of Event, *Meaſure ſhaken together, preſs'd down*, and *running over*. *I* am perſwaded that even *John* 21. 25. Looks no higher: No World but the World *to come*, could *contain All Chriſt Did* and *Said*. But if this laſt of *Scripture-prophecy* did not Accompliſh All Things to the very *heighth*, and it Self alſo, Both the *Prophecies* that went before it, and it Self, would loſe the due glory of Truth; for all the ſwelling *Rhetorick* and ſeeming *Hyperboles*, either in deſcribing *Mercies* or *Judgmrnts*, had but Party-fulfillings before, and look hither, to be perfectly fulfilled, that they may make good All, that was ſpoken heretofore to every *Iota* of them.

For the *Honour* therefore of the *Prophecy* of the *New Teſtament* in all Conſiderations, it cannot be, but this Prophecy muſt draw a Line over the *Chriſtian Church*, from the *Reſurrection* to the End of All Things; And if it be, but granted, it Pourtrays the Laſt End, every Thing is ſo enterwoven, it muſt alſo give the Events before it.

Argum. 2. Seeing God hath given ſuch a *New Teſtament-Prophecy*, and there hath been in the Judgment of all *Proteſtants* ſo great a Defection from the Truth and Purity of Chriſtianity, that hath ſpread ſo far, and born up ſo long, it cannot be ſuppos'd, but that ſo Great a *Prophecy* ſhould give notice of it, that the Servants of Chriſt by ſome Crevices of Light at all Times, as it hath in every Age come to paſs, and by

by a Full, and Clear Light, e're the End, ſhould know, that this Thing was Foretold before it came to paſs, that when it comes to be Diſcover'd, and fully lay'd Open and Bare; There may be Adorings of the Infinite Wiſdom, and Truth of God in Giving ſuch a ſure Word of *Prophecy* concerning it: Thus when the Barbarous Nations Ruſh'd in upon the *Chriſtian Empire*, and its Ruin and End was Foreſeen; There was a Stream of Light from this *Propheey*, that caus'd a General Sound in the Church at that Time, that *Antichriſt* was Born; And it was ſo; He then according to this *Prophecy* Enter'd into his Succeſſion; So about the Year 800, when *Image Worſhip* was eſtabliſh'd, and ſo from Time to Time, till the *Reformation*, there have been Sneefings by a Power of God, as I may ſo expreſs it, of this *Prophecy*, and Light breaking forth, that the *Papacy* and *Catholick Rome* were *Antichriſt*, the *Whore of Babylon*, and *Popes* the *Beaſt*, that Carried Her. So that it is even Prodigious, that, as Men ſpeak, at this Time of Day, ſo near the Fall of *Babylon*, and the *Kingdom of Chriſt*; Any of the Proteſtant Elders or Miniſters, and, as I firmly Believe, of the Witneſſes of Chriſt, ſhould demur to this, whether the *Revelation* have deſcrib'd the State of Papal *Rome*, or ſhould once call it into doubt.

Argum. 3. It were Prodigy, if ſo Great a *New Teſtament Prophecy*, as the *Apocalyps*, or *Revelation* ſhould ſo magnifie the *Roman Pagan Empire*, becoming *Chriſtian*, becauſe of the Ceſſation of Perſecution, and the Grandieur of *Temples*, *Monaſteries*, the *Chriſtian Hierarchy*, as to date ſo Glorified a *Milennium*, or 1000 *Years* upon it, as is ſet out, *Rev.* 20. 1, *&c.* when at the ſame Door, that Theſe Things came in, the Chriſtian Purity, Humility, Mortification, Self-denial, Contempt of this World went out; and together with that Grandieur, came in Ambition, Avarice, Luxury, ſtriving for Places, Dignities, Titles, in Regard of which, even the Chriſtian Church hath been the *Emporium*, or Exchange for ſuch Traffique; and ſo, notwithſtanding the Reformation, continues to this day, beſides the Idolatry, Superſtition, Fopperies of all Kinds, that have Crowded, yea, Ruſh'd in as a Mighty Flood; on which Account there hath been, one may ſay, a 1000 *Years* Fair for All thoſe Wares of that Bill of Merchandiſe; *Rev.* 18. 12, I ſay it might be call'd ſuch a Milennial Fair, were it not that it hath continued ſo much above the 1000 *Years*,

Years, as to Grow now very near 1260. the *Reformation* it ſelf ſuffering both in its Honour and Purity, by the Lengthning out of the Time of this Great Market or Fair, and ſome Retailings from it; The Trade of which, whoever offer'd to ſpoil, were Slaughter'd, even by Thouſands; So that in the *City* or *Falſe Church*, where this Fair was kept, is Found the Blood of the Martyrs of Jeſus.

Shall we call this then the 1000 *Years*, in which, Judgment was Given to the Saints? Is this the 1000 *Years Reign with Chriſt*, and the *Binding of Satban to deceive the Nations no more*, when *Maſſes*, *Pardons*, *Indulgences*, *Purgatory*, *Latine Services*, *Bodies*, *Souls of Men*, *Necks of Emperors* have been in a perpetual Trade for this Worlds Wealth and State, and to provide the whole *Mundus Muliebris* of the Whore. For my Part, I ſeparate, as much as poſſible may be from Perſons, who do not Act, I am ſure, out of Malice; but I Dread to Think, how Great an Injury this is to the Divine Spirit; and how near it comes in the Matter of it to a Blaſphemy of the *Holy Spirit*, to Interpret his ſo Celebrated 1000 *Years* in this manner? For to Attribute to God the Works of the Devil, is the Reverſe, or as it were the other ſide of Attributing the Works of God to *Belzebub*; what then, is it to make the 1260 Years of the *Apoſtaſie* the 1000 *Years Kingdom of Chriſt*!

Beſides, Was not *Mahomet's* Venome Enforc'd by the *Saracens* within 300 Years from *Conſtantine*; How Contradictious is this Opinion then to it ſelf!

The much Truer Oracle, then ſuch an Interpretation of the 1000 Years, concerning the *Chriſtian Empire*, and what Followed, was that Voice; *Poyſon is this day diffus'd into the Church.*

The Almoſt Incredible Numbers of the *Waldenſes* or *Vaudois*, Slaughter'd for keeping the *Commandments of God*, and Holding the *Teſtimony of Jeſus*. One would Think, ſhould Raiſe a Horror in Any Proteſtant Interpreter of the *Thouſand Years* to Fix them ſo, that the time of that Slaughter ſhould Fall within Them; And yet ſo it muſt be, if They lye from *Conſtantine's Chriſtian Empire*, to the Year 1300.

It is indeed true, That the Change of the *Empire* from *Pagan* to *Chriſtian* was a Stupendious Acquiſt of the *Blood* of the *Lamb*, of the Power of the *Word of his Teſtimony*, and of the *Martydom of his Saints*; As it was Recorded in *Heaven*, and as ſuch it is Celebrated, *Revel.* 12. 10. And it Remains there as

a ſure Pledge of that Great *Milennial Kingdom*, but as on Earth, And that we might not be deceiv'd in it, it is ſaid, That the *Church* immediately upon it *Fled into the Wilderneſs*, and the *Devil came down on the Inhabitants of the Earth*, as a great Woe, and with great Rage, daſhing the ſeveral Parts of his own *Kingdom* one againſt another, *Barbarians* and *Mahometans* againſt *Antichriſtians*; and by the *Beaſt*, the great *Antichriſt*, under the Name of the *Vicar of Chriſt*, *making War againſt the Saints and Martyrs of Jeſus*: And thus it hath come to paſs, as is very well known.

Argum. 4. There being then ſo great Evidence, the Thouſand Years are a Bleſſed and Happy State of the *Church*; which without a very horrible Imputation to the Truth, Holineſs or Wiſdom of the *Divine Spirit*, cannot be ſuppoſed to be already Come and Paſt; we may be moſt Aſſured, by the Pinning of One Thing into Another, ſo Evidently, ſo Undeniably, that the *Apocalyps* hath drawn a Line over All Time from the *Reſurrection* to the *Thouſand Years Kingdom of Chriſt*.

This, *I* doubt not, were to be made out with great Satisfaction to every Judicious, Unprejudiced Perſon, that ſuch a *Concatenated Line of Time* is drawn by the *Churches* in Succeſſion One to Another, and that they may be Paralell'd very Evidently with the ſucceſſive Events of the *Sealed Book of Viſions*, as *I* have already in ſeveral Intimations, in the *Reformation Reform'd*, and other Tracts made known; but ſhall now obſerve what every One may eaſily Try, that to each *Church* there is a *Promiſe* made that cannot be Fulfill'd, but in the *New Jeruſalem*; for in the Deſcription of that, the place of each Promiſe is to be found even to the very Luſt of Sitting Down on the *Throne of Chriſt*; for the *Throne of the Lamb* is ſaid to be in the *New Jeruſalem*, and when Chriſt will have long *Sate on that Throne*, (as the *Father* upon his *Throne*, before Chriſt *Sate down on it*,) the *Laodicean Saints ſhall be caught up to Him to ſit down with Him, and to Judge the Dead with Him*, and ſo to be *Deliver'd up with the Kingdom*.

But further to Clear this, *I* have not Time now, and therefore ſhall obſerve, how the ſeveral Parts of the *Sealed Book Prophecy* are undoubtedly Linked, and in very brief. The *Seals* are Lock'd One to Another, in their being *Seven* and ſo following one upon another in their Events *Opened*; That the *Trumpets* follow on the *Seals*, is made plain by the *Sealing*

of the Hundred forty four thousand in the *Sixth Seal* against the Danger of the Blasting Wind of the very *First Trumpet hurting the Earth*; and the Reference made in the *first Woe Trumpet* to that *Sealing*; It was *Commanded the Locusts* they should *Hurt only the Men who had not the Name of God in their Foreheads*. The close Connexion of the *Seals* and *Trumpets*, are further and fully Assur'd by the *Angels*, having the *Seaven Trumpet given them*, and making *themselves ready* to sound within the *Seventh Seal*. The *seven Trumpets* therefore being so Connext with the *Seals*, have their undoubted Sequence One upon Another. The *Vision* of *Chap.* 10. is Connext with the *First Vision* of the *Book seal'd* and gradually *Open'd*, by its being then *held open* in the *Angel's Hand*. The *Vision* of Chap. 12. is tied to the *Sixth Trumpet* by the Remark at the End of it, that the *second Woe*, *viz.* of that *Sixth Trumpet* was *past*, and the *Third Woe coming quickly*, and so the *seventh Angel* immediately *Sounded*; and the *Vision of the Witnesses* must Run so far Backward into the *former Trumpets*, as One thousand two hundred and sixty *Days* will carry Them; and that will be upon due Enquiry found to be to the *First Trumpet*. The *Seventh Trumpet* is also tied to the *Vision* of Chap. 10. by that pronunciation upon it there Found, that it was to Come; that when it was *Come*, it should *Finish* the whole *Mystery*; and so the Explanation of it shews, for it reaches even to the Time of the *Dead being judged*, of *Reward* given to the *Servants of God*, *Small* and *Great*; which is a further Demonstration that the *Apolyptical Prophecy* must Run its Course from the *Resurrection* to the very End of Things, even the *Resurrection of Saints*. The *Vision* Chap. 12. is tied to the *Vision* Chap. 11. by the Twelve hundred and sixty *Days* Found in both; But so, that the *Vision* Chap. 12. must be so far before that Chap. 11. As the *Woman appearing cloathed with the Sun*, *&c. Bringing forth the Manly Birth*, *&c.* was before her Actual *Flight*. The *Vision* Chap. 13. of the *Beast*, is tied to Chap. 11. by the *Beast making War the Saints*, in both *Visions*; to Cap. 12. By the *Dragon giving his Throne*, *Power*, and *great Authority to the Beast*; Chap. 14, is tied to Chap. 7. by the 144000. *Sealed* with the *Father's Name on their Forehead*, a State Ovant; but Reserving *Seals on their Foreheads*, Chap. 7. As also to Chap. 10. by the *Thunders open'd*, by that *Mystery God had Preach'd by all the Prophets*, Carried through the *midst of Heaven*, by the *Angels preaching the Everlasting Gospel*, It is

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tied to Chap. 11. by the Denunciation against the Great *City* and the *Beast*, and to the *Seventh Trumpet* by the *Voice* concerning the *Saints of God*, that *Died in the Lord*; By the *Harvest* and the *Vintage*. The *Vision* of Chap 15. Chap. 16. are tied to Chap. 14. by the *Vials* being *Filled out of the Wine-Press Trodden*; by the often mentioning of the *Beast*. So running back up to Chap. 13. to Chap. 11, to Chap 12. by the mention of the *Dragon*, Chap. 17 is tied to Chap 11. to Chap. 13. by both the *Beast* and the *City*, spoken of alike in both, Chap. 18. is undoubtedly fast bound to Chap. 17. and so to whatever former *Visions* that Chap. 17. is joyn'd, and also to Chap. 16. as the *Seventh Vial*. by *Great Babylon coming in Remembrance before God*; Chap. 19. Adheres to Chap. 18. and so to Chap. 11. Chap. 16. By the *City Babylon, coming in Remembrance*, on which, Chap. 19 follow the *Hallelujahs* on that *Great Judgment*, Vers. 1, &c. It is tied to Chap. 13, &c. by the *Beast* and *false Prophet*; called there *the Other Beast*. Again to Ch. 16. by the Preparation to, and Success of the *Battel of Armaggedon*, to Chap 14. by the *Wine-press Trodden*, by the Crown on the Head of him, to whom the *Heavens open*; even as the *Lord of the Harvest* coming, and all his *Saints*, as the *Armies of Heaven* with Him; Chap. 20, Chap 21, Chap. 22. to *v.* 6. are most Inhabitably joyned to One Another; and Chap. 20. to all that went before, by the mentions of the *Dragon*, the *Beast*, and to Chap. 19. The *Slain by the Sword of Christ's Mouth*; and the *Gog* and *Magog*, *whose Number is as the Sand of the Sea*, are the same under differing Representations. Lastly; They are tied to the *Visions of the Churches*, by the same *Promises* that make up the same Priviledges of that *New Jerusalem*.

These and innumerable more Instances may be given, and each One much more Enlarged upon; By which it will Appear, that the Great *Prophecy* of the *Revelation* is one entire Body, in a double Portraicture given; One is that of the *Churches*, Another is that of the *Sealed Book opened*, whose several Parts are so knit by Joynts and Sinews, and by the *Symmetry* of the whole, which begins at *Christ's Resurrection* when the Kingdom was the Right of Christ, and ends in the Glorious State of his Kingdom in full and peaceable Possession; that whoever Considers but the last Part, must needs Acknowledge it hath never yet been; except he be either grosly Ignorant,

norant, Heynouſly prejudic'd, or Deplorably mad, There being no part that can be divuls'd One from Another, but All Lying Cloſe in a Line; If *Rome* in any State, or Time be once meant, as All Interpreters, *Proteſtants*, and *Papals*, and ſome *Papals* even to the Laſt Allow, It muſt be meant always, in one State or another; Till it Come to be Burnt, Sunk, as a Milſtone; and then the Glorious, and Happy State Enſue, which Happy State can be no other, then this Great *Kingdom of Chriſt*; This is perfect *Apocalyptical* Demonſtration.

And if Any one would ſet Himſelf ſeriouſly to conſider it; He ſhould Find the Figures, and Types of the *Revelation*, even to Admiration, to be Fitted to, not the Retired, and Secret; but (as becomes *Prophecy*) to the moſt known, and undeniable Hiſtory of the State of the *Roman Empire*, from the very *Reſurrection*, to this very Time, without any Haling, or Straining to bring Them to Agreement: Which *Roman Monarchy*, or *Kingdom*, if Scripture Harmony may be taken, is undoubtedly the Fourth, and there is no Fifth Kingdom, much leſs a Sixth of that Kind, as the Reverend Opponent Surmiſes, any more then Five, or Six Mettals in the *Image*, *Dan.* 2. or more then *Four Beaſts*, *c.* 7. But that which follows the *Four Mettals* and *Beaſts*, (Interpretatively *Kingdoms*, For the word *Monarchy* I ſtand not upon) is ſo Great a *Kingdom of Chriſt*, as never yet hath been; But it is never call'd the *Fifth*, nor ought to be ſo call'd, being of another Kind; any otherwiſe but as it Follows the *Fourth*; And becauſe it hath not yet Followed, the *Fourth Kingdom* muſt yet be ſtanding according to *Prophecy*; and to ſhew the *Roman* the *Fourth*, It is moſt viſible ſtill in the *Papal Supremacy*. All which, I cannot but Think, is to due Satisfaction, made out in that Treatiſe of the *Kingdom of Chriſt*; Nor need theſe *Kingdoms* be ſo univerſal, as of the World; (Such only, Chriſts ſhall be) but Great, and Illuſtrious *Kingdoms* in the Eye of the World, of Hiſtory, and of Chronology, and in a Line of Succeſſion, as a *Calendar of Time*; to which End, They are alſo Given, and are as in Arreſt of the Expectation of *Ezekiel's Throne*, *c.* 43. 7. till They ſhall Expire; Soon after which *Viſion*, the *Viſion* of the *Four Kingdoms* in the *Dream of Nebuchadnezzar*, the then Towering Mouarch, *Intrepreted by Daniel*, was Given; and juſt before the End of the Captivity in *Babylon*, *viz.* the firſt year of

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the laſt King *Belſhazzar*, whoſe Reign was very ſhort, c 7. again Given in the *Four Beaſts*, leaſt, as I ſaid, *Ezekiel's Throne* ſhould be then expected, becauſe of the Ceſſation of the Captivity; and again, leaſt the *Temple-State* ſhould be Expected by that *Decree of Cyrus* to Build it, to be the Fulfilling of *Ezekiel's Viſional Temple*; There is another *Viſion* in *Belſhazzar's Teird*, (and according to Scripture-Regiſter his Laſt) wherein 2300 *Evens*, *Morns*, are Given, e're the *Sanctuary* would be Juſtified or Atton'd, as *Ezekiel* alſo ſpeaks, or as we Tranſlate, *Cleans'd*.

And becauſe the laſt of theſe *Monarchies*, *viz.* the *Romen*, would be the Longeſt; The *New Teſtament Hiſtory* Remarks it continually; and the *Prophecy* from its *Pagan*, to its *Chriſtian*, from its *Chriſtian* to its *Antichriſtian* State, and during its *Antichriſtian*, to its utter Ruin depaints it, in an Agreement ſo Admirable, as never was in the World betwixt *Emblem*, *Hieroglyphic*, or Device, (ſo call'd) and the Thing Intended to be Repreſented, as between the Divine *Apocalyptical Images*, and *Hiſtory*: As I preſume to ſay, I have in ſeveral, publiſhed diſcourſes made out, and too Long now to Recollect: And whether This can be ſo by the Mediation of either Chance, or Fancy, I Appeal to the Judicious Oppoſer, and even to all Mankind to decide.

Point 3 I therefore paſs to the Third Point propos'd, *viz.* the debate of that Great Queſtion; whether the *New Heavens*, and the *New Earth*, are to begin with, and to Remain to the *Kingdom of Eternity*, or are proper to the *Kingdom of Chriſt*, to Begin, and to End with that *Oeconomy*. And as in Appendage to this Point, a ſhort Scheme of the Doctrine of the *Reſurrection* will be neceſſary, and to Free it from ſome Doubts, Rais'd by the Objector. And herein I lay down Three Aſſertions, of which I will only in Strickteſt ſhort Give the Arguments.

Aſſertion 1. That though I moſt Heartily Rejoyce in ſo much Agreement with my Reverend Adverſary, as that the *Kiugdom of Chriſt* ſhall have a *New Heaven*, and a *New Earth*; Yet under this Agreement, we herein exceedingly differ; That while He underſtands the *Kingdom of Chriſt's* Eternal *Fruition*; I Aſſert, the *New Heaven*, and the *New Earth* are only proper to that *Oeconomical Kingdom of Chriſt*, that is to begin at the 1000 *Years*, according as I have diſcours'd, even the *Kingdom of the Great Son of Man*.

Argum. 1. The *World to come of the second Adam* is described, Psal. 8. Even the *Kingdom of Jehovah*, Adonenu, *our Lord and King*; when he hath All under him, He must have *Heavens, Sun and Moon, and Stars*, however their Light may be drowned; the *Moon ashamed*, and the *Sun confounded*, when *He Reigns before his Ancients in Glory*; and all the Great Kings Captive, as in a Pit under Him, *Isa.* 23. 23. till they are *Visited*, or *loosed* in *Gog* and *Magog* after many Days, but to endure so but a short Time: And all *Earth* Adorn'd with all its *Creatures*; So from the upper *Regions* must be Dislodg'd that *Prince of the Power of the Air*, those *Spiritual wickednesses* now in *Heavenly places*, and from the Lower Regions, *Vanity*, *Corruption*, the *Curse*, and that *Enmity* the *Fruit of the Curse*, and an *Universal peace* ensue. And all this is peculiar to the *Son of Man*, that is, *to Christ our Lord*; whose *Name shall be Excellent in all the Earth*; and so not proper to the *Eteonal Word*, though in our *Nature*, in his *Kingdom* of *Eternity*; when *God is All in All.*

Argum 2. The *Prophet Esay* Declaring the *New Heaven*, and the *New Earth*, at the same Time Declares a *Kingdom of the New Jerusalem*, Chap. 65. 17. and Chap. 66. 22, *&c.* to the end; He sets out the *New Heaven*, and *New Earth*, in such Figures, as cannot fit the *State of Eternity*, but such a *Kingdom* as *I* have now set out: And to shew it a *State* that hath never been yet, he Describes the *Misery of the Wicked* in the Visibility of it; *They shall go forth and behold the Carkasses of them, &c.* Which Two Things laid together, *viz.* A *State* so much a *State of Creation*, and yet such a *View* of the *Misery of the Lost*, Argue very pressingly to the *Kingdom* before spoken, and not the *Kingdom of God All in All*, when the *Saints* are so United to Him alone, and all the *Lost* in the *Lake*.

Argum. 3. The Apostle *Peter* Promulges the *New Heaven*, and *the New Earth*, together with *the Day of Judgment*, which hath been proved to be all at this *Appearing Kingdom of Christ*; And together with the mention of the *Thousand Years*, proved proper to that *Kingdom*, and to that *Day*; we find Intimation of so many *Thousand Years*, as but *so many Days* as the World will have then passed (upon the matter, *Six*) leading us to that *Sabbatical Thousand.*

Argum.

Argum. 4. The Apoſtle *John* in the *Revelation* is moſt Expreſs, That when *He ſaw the New Jeruſalem coming down from God, out of Heaven, He ſaw New Heavens*, and a *New Earth*, and the *Former paſſed away*; the very word that the *Apoſtle Peter* uſed; and *He that Sate on the Throne.* ſaid, *Behold I Create All New.* And Theſe, as we ſhall ſee, were Peculiar to the *Thouſand Years.*

Now in each of theſe Proofs *I* Reſt not upon Them ſingle, but as the Weight of Scripture in ſo many ſeveral *Scriptures* preſſes down mightily hereunto; And in the ſame manner *I* ſhall in what follows, Reſt upon a Conſtellation of *Scriptures* ſhining out, and their Rays, as it were, Contracted in the Center of each Aſſertion, which Thing *I* deſire ſhould be exceedingly taken notice of.

Aſſert. 2. The *New Heaven* and the *New Earth* ſhall end with the *Oeconomy* of the *Kingdom of Chriſt*, even as They began with it, and ſhall not continue to *Eternity.*

Argum. 1. The *New Heaven* and *New Earth* having been proved to be Proper and Peculiar to the *Oeconomy* of the *Kingdom of Chriſt*, when ever that ceaſes, They muſt of Courſe and in the Nature of the Thing ceaſe alſo.

Argum. 2. The *Apoſtle John* tells us, At the *Appearance of Him that Sate on the Chryſtal Throne*, Revel. 20 11. Setting his Face, as it were, to the Reſigning up *the Kingdom* to *God* and *the Father*, the *Heaven* and *Earth Flew away*, by an Efficacious Motion of Diſſolution, *I* ſay, into the *Divine Immenſity*, not as Parts of the *Divine Being*, which *I* acknowledge is *Incomprehenſible* without all Parts; but which is ſo *Infinite*, that *I* Humbly *Adore Him* in the *Myſtery of Creation*, as Individuating each Creature; ſo that it is not *God* but it *Self*, and ſo Capable of *Sin*, *Unhappineſs*; and yet the *Divine Being* is ſo *Immenſe*, that we *Finite Creatures* cannot underſtand how it is Poſſible there ſhould be any Room, in regard of a *Being* Filling *All* even Imaginary Space, for (as we ſpeak) *Nothing*, or for any Creature to be out of God; But herein *I* have no Sentiment but with Scripture, and all ſound Reaſon, and Orthodox Theology; obſerving only, the *Apoſtle* does not ſay, That the *Worlds were made of Nothing*, but that *Things that are ſeen, were not made of Things that do Appear*, Heb. 11. 3. And that in *Him we live, move, and have our beings:* Now according to the manner of ſpeaking, theſe Expreſſions lead

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to, I Endeavour to ſpeak; but utterly disbelieve an Eternal Matter or Spirit, except the One Eternal Spirit God, or any Eternal Creature; A double Conflagration, I alſo know nothing of, nor believe any ſuch: Theſe *Heavens* and *Earth* that now are, I know from the Apoſtle *Peter*, are *Reſerv'd for Fire*; Of the New: I Read, that They Fly away, even thoſe of the 1000 *Years*; As the neceſſary Connexion, and Sequence of Things from the *Beloved City*, Rev. 20. 9. to the *Heaven* and *Earth* flying away, v. 11. Evince, though the Apoſtle Recapitulates, c. 21. 1. and being more full concerning Them, ſpeaks of Them after the mention of their *Flying away*, as *Created*, according to uſual Tranſpoſals of *Scripture*; and They ſo *Flew away*, that not only Themſelves, but *Their place*, was *no more Found*; So that no other could Succeed, which Argues alſo, that they were the *New Heaven*, and the *New Earth* that were ſpoken of, and that they continue not to Eternity, and that no other can ſucceed them: Much to be obſerv'd!

Argum. 3. That Great Expreſſion of the Apoſtle; That the *Son ſhall Surrender up the Kingdom*, and be Subject, and God be *All in All*, and thoſe Expreſſions of that Great Prayer of Chriſt. *John* 17. 24, &c. *That they may be one*, as *We are One*, &c. *That the Love*, wherewith *Thou haſt Loved Me*, *may be in Them*, and *I in Them*, *that They may Behold my Glory*, *for Thou Lovedſt me before the Foundation of the World*, do ſo exceedingly sway with me; That though I am Far from any ſuch Thoughts, as the *Deification* of the Saints, or that They are not proper Individual Perſons in that Enjoyment; Yet I cannot think, but that All State ſince the Creation, is Free Oeconomy, or Government of the *Family* in *Heaven*, and *Earth* for the making Known to *Angels* and *Saints*, the *Manifold Wiſdom of God*, and for the Preparing Them, till it Comes to this Union, wherein the Material *Heaven* and *Earth* can, though never ſo New, never ſo Pure, be of no uſe; For Their Great uſe in *Declaring the Glory of God*, will be at an End; There will be no moment of Time to look off from Beholding the *Glory of the Father* in the Eternal Word, conveying through his Humane Nature the *Love*, and the *Glory He had with the Father before the World began*; Which Appears to me Abſolutely to Diſcharge all Created Mirrors of *Divine Glory*, and that even the Humane Nature of Chriſt, ſhall not be the Object Saints look upon; but the *Medium*, or Convey-

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ance of the *Glory of the Father* in the Eternal Word; For that is the Glory, Christ had with the *Father before the World began*. This is the best Explanation of *God All in All*, of which Glory, Christ in his Humane Nature is the Blessed, both Conveyance, and as united to the Divine Person, the Assurance and Security: Very Subordinate Mirrors, if so much, Saints may be to one Another of this Glory; But no Creatures of a Lower Degree, can be without Loss: For why should that be seen in the Reflex, that is so near in the Original to Saints in a State of union to it, and so the Sight Direct.

Nor can there be any need of other Things, as by way of Divertisement, when the Enjoyment, the Divine Being had of it self from Eternity, is the Saints Enjoyment; an Enjoyment always New, of Infinite Perfection, and so no need of Variety; For it self is All.

The need there may seem to be of the *New Heaven*, or a *New Earth*, as Mansions for the Saints I'le Speak of in the next Argument.

But here I would observe, as a full Explanation of *Oeconomy*, (of which I have, and shall still make use) the differences between *Oeconomy*, and the *Eternal State*.

1. *Oeconomy* is a Free, and Arbitrary Dispensation of the *Father of the Family of Heaven and Earth* in his Government of it, according to the *Counsel of his Will*. The Eternal State is according to a Law so Essential to Divine Wisdom, and Supremacy, that God cannot deny Himself in it, and so He is in it, the *King Invisible* (but as in Christ) *Eternal, Immortal*, the *Only Wise God, to whom be Honour and Glory, for ever and ever, Amen.* 1 *Tim.* 1. 17.

2. An *Oeconomy* is for a Time, Time can Rise no higher then to Receive an *Oeconomy*; The highest *Oeconomy* Time Receives, is in its *Fullness of Times*, viz. of *All Time*, *Ephes* 1. 10. There can be nothing to Time beyond the *Fullness of Times*, but *Eternity*: When Time shall have had *Fullness of Times*, *Eternity* Follows.

3. An *Oeconomy* is the shewing to *Angels* and *Men* the *Manifold Wisdom of God*, by way of Preparation; The Eternal State is Absolute Fullness, and Rest; To serve this End in the highest *Oeconomy* of Preparation, as *Kings* and *Priests* a 1000 *Years* is the *Kingdom of Christ*; And it is to Christ and his Saints, more then his Coming to Mere Judgment, No Loss on one side,

nor on the other, because it Issues into Eternity. It being then declar'd, that God hath Freely, and according to the *Good pleasure of his Grace*, Predestinated to a *Conformity to the Image of the Son* the Eternal Word in *Humane Nature*, the Eternal Law of that Conformity, is according to the Essential Law of Divine Glory in the *Kingdom* of the *King Eternal*, &c. That *He* should be *All in All*, as before Explain'd; And even *highest Oeconomy*, and so *New Heaven* and *New Earth* cease in the *Kingdom delivered up*, as Scripture witnesses. For the *Glory* from *Eternity*, must be the *Glory* to *Eternity*. Whatever is Incapable of this *flies away*; whatever is Contrary to it, is in the Opposite Eternal State (to us an unfathomable Depth as yet) the *Lake of the Second Death*.

This Great Doctrine of *God All in All*, deriv'd from our Lord, *John* 17. and his Apostle, 1 *Cor.* 15. 24, &c. is so far from being πρῶτον ψεῦδος, a Fundamental Errour, that it is to Me the πρῶτον Ἀληθὲς, The *Supream* Truth.

Argum. 4. There shall be no use of the *New Heaven* and of the *New Earth*, as a Palace of Christ and of his Saints of the *First Resurrection Above*, or of the *Living Remaining Saints Below*; And therefore they shall *fly away*; For They Ascend up with Christ far above *All Heavens*, into the *Glory He had with the Father before the World began*, when there was no such *Heaven*, nor such *Earth*; And he hath prayed, *Where He is, They may be also*.

And here for the strengthning this Argument, *I* would offer by way of Appendage some brief proposals concerning the *State of the Resurrection*, Explaining and freeing from Objection my former Discourses concerning it.

Propos. 1. The *Glorious Bodies of the Resurrection*, both of *Christ the first Fruits*, and Exemplar, and of his *Saints Conform'd to him*, are Both *Specific* of the *Humane Nature*; and *Individuate*, as we speak, or make most Distinct the *Person of Christ* in it, and of *each Saint*, and so according to utmost Scripture-Light, *They continue for ever*.

Propos. 2. The *Resurrection* is Absolutely Necessary to the Perfection of the *Redemption*, freeing the Body from the *Curse upon Sin*, viz. *Death*, and is therefore called *the Redemption of our Bodies*, and *the Redemption of those* who make up the περιποίησις, or *Purchase*; As if Christ had not, so if his Saints Rise not, we were yet in our Sins

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Propoſ. 3. The *Reſurrection* hath this Peculiar in it for the *Kingdom of Chriſt*; That it is for Appearance in Glory, even All the Low, Deſpiſed, Martyr'd Servants of Chriſt ſhall be ſeen in Glory, as the Wicked's Greateſts here ſhall be ſeen in Contempt, Diſhonour, and Miſery. This is the *Kingdom* of that *Magnificent Show*, He who is the *Abſolute Potentate* will give; There muſt be therefore *Bodies of Glory* to be ſeen in, when this *Show* ſhall be over, though the *Glorious Bodies* ſhall on the Account before nam'd, continue for ever; Yet as for the Happineſs of Union, they are ſo Spiritualiz'd and Prepared to that State of *High Spirituality* of *God All in All*; That what the *Apoſtle* ſaid of his *Viſional Exaltation*, He knew not, *whether in, or out of the Body* ſhall be much more ſo, when *Saints are United to God All in All*, and Drinking in the πνευματα of that State, the Body will be of ſmalleſt notice to *Saints*.

Propoſ. 4. That the Doctrine of the *Reſurrection* hath a differing Reſpect to the *Saints Dead in Chriſt*, who are to be *Rais'd*, and to the *Saints Living and Remaining*, who are to be *Chang'd*, is agreed; and ſo in the Main, however differing in Circumſtances, It is alſo plain, That the *Dead* are *Rais'd*, and the *Living Chang'd* in one and the ſame moment, at the *Sound* of one and the ſame *Trumpet*, *I* in this fully Agree; For the Force of that, *viz.* the *Apocalyptick Seventh Trumpet* Laſts till the *Kingdom deliver'd up*; But the Difference is, whether the *Dead* are *Rais'd*, the *Living Chang'd* and *Caught up* at the ſame Moment. This *I* deny, and Aſſert the *Thouſand Years* come between the *Raiſing* and *Changing*, the firſt Acts, and being *Caught up*, the laſt Act of *Chriſt's Kingdom*, on theſe Reaſons. 1 *Cor.* 15. 52. 1 *Theſ.* 4. 17.

Reaſon 1. If the Word ἔπειτα, *Afterward*, or *Then*, does no *more*, as the Caſe being Parallel, There is juſt Cauſe to think it does more; it unavoidably yet ſhews, there may be ſuch a Space; Becauſe it is uſed to ſignifie a Greater Space, *viz.* betwixt *Chriſt's Riſing*, and his *Saints Riſing at his Coming*; Compare 1 *Theſ.* 4. 17. 1 *Cor.* 15. 13.

Reaſ. 2. Becauſe if th *Apoſtle* intended no more by the *Living Remaining*, being *Chang'd*; then that Thoſe who happen'd to be *Alive at Chriſt's Coming*, which is *ſudden*, and as a *Thief*, ſhould not ſtay to *Die*, but be *Changed* with a Change equal to *Dying*; and being *Rais'd*; it had not Requir'd ſuch a

Preface, *Behold, I shew you a Mystery*; The Case would be Plain, and no Mystery.

Reas. 3. Especially, when we consider, if the *Apostle* 1 *Thes.* 4. 13. had discours'd the Case of the *Dead in Christ* with Relation to the *Resurrection*, as it looks to the *Kingdom of Eternity*, and not to the *Glorious Kingdom* of the *Thousand Years* before *Eternity*, he had more justly plac'd his Care on the Saints that shall be *Found Alive* at the *Coming of Christ*, that They might not Fear, they should be Forgotten at that Time, then on the *Dead Saints*.

1. Because the *Resurrection* being so often call'd *The Resurrection of the Dead*: The *Dead in Christ* stand much Fairer than the *Living* for the *Resurrection*.

2. Because the *Apostle* calls the *Doctrine of the Resurrection* of the *Dead*, a *Principle* in the *Foundation* of the *Doctrine of Christ*, *Heb.* 6. 2. But he styles the *Change of the Living* who *die not*, a *Mystery*, 1 *Cor.* 15. 51.

But a *Kingdom* of *Glorious Appearance* before that of *Eternity*, the *Living Saints* seem'd Fairest for, and the *Dead* more like to stay for their *Glorious Appearance*, till the *Kingdom of Eternity*, which might be a just Reason of *Mourning as without Hope* of *that State*, on account of *Dying Saints*; Hither therefore the *Apostle's* Consolatory Discourse bends it self, Guided by the *All-knowing Spirit*, who both knew that *Thousand Years Kingdom*, and that he would Reveal it by the *Apostle John*, and *I* may say *Peter* also; though *Dividing* to every one of his Penmen as he pleas'd, He made no mention of the *Thousand Years* by the *Apostle Paul* This much Assures, the *Apostle* was carried both on the *Dying Saints Rais'd*, and the *Living Chang'd* for that *Glorious Kingdom* of the *Thousand Years* before the *Kingdom of Eternity*.

Propos. 5. The Security of the *Rising*, and also of the *Living Saints* from the Great *Conflagration*, may be understood by *Lot* in *Zoar*, Secur'd from *Sodoms Flames*; by the *Three Worthies* in the *Furnace*; much more by the *Apostle Peter's* saying Vers. 3. *The Lord knoweth how to deliver the Godly*, 2 Pet. 2. 9. And lastly, By the Excellency of the *Bodies*, not only of the *Resurrection*, but of this *Mysterious Change* the *Apostle* speaks of.

Propos 6. It is to be readily Granted, that notwithstanding the Equality of the *Love of Christ* to all *Saints*, yet *One Star dif-*

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fers from another in Glory; And the State of the *Saints Above* Excells, as Equal to the *Angels*, the State of the *Saints* Below; who, as *Adam* in *Paradiſe*, *Marry* and are *Given in Marriage*; but free from All the *Imperfections of Marriage* now, beyond all Compariſon, for They came in by *Sin* and the *Curſe*; But ſuch a State became the *Great Redeemer* to Reſtore, becauſe Loſt by Sin. But yet theſe differing States of *Saints* make but one *New Jeruſalem* in the *Heaven* and *Earth*, Both being but the One *World to come* of the *Second Adam* whereof *I* ſpeak.

Propoſ. 7. The Poſſibility of *Dying* even upon *Adam*, was to have been Overcome and Removed by his Obedience. In this *Adam* Failed and Died; The *Second Adam* the *Quickning Spirit*, The *Lord from Heaven* Overcame *Death* in this, by ſtanding the *Surety* of his *Living Saints*, till They are *Caught up*, and *cannot Die any more*, as the *Saints* Riſen Above cannot; Elſe *Death* were not *ſubdued*. The very Poſſibility of *Dying* is a *Terror* of the *Great Enemy Death*, and to be Subdued by Chriſt.

Thus, As *Adam* from a *Paradiſiac* Body degenerated to a *Vile Body* by Sin; and ſhall be Exalted to a Glorified Body by Chriſt; So the *Saints Alive* at *Chriſt's Coming*, ſhall be *Chang'd* to *Paradiſiac* from *Vile Bodies*, and at Laſt be *Caught* up to *Bodies* of perfect Glory with Chriſt: In all which, there is Great Beauty of Redemption, and nothing ſtrange, as the Objector ſuppoſes.

Propoſ. 8. The Words, 1 *Theſ.* 4. 17. Concerning being *Caught up*, are as in a *Myſtery* myſteriouſly plac'd: Lay Thoſe [*Together with Them*] to the words to *Meet the Lord*, viz. in a *Rendezvouz*, or *General Aſſembly*, at the *Delivering up of the Kingdom*, and All will be plain; And it is Evident, as the Word ἁρπαγησόμεθα, Implies a *Reſcue*, and may be fairly Applied to that Forenam'd *Reſcue* from *Gog* and *Magog* and the *Laodicean Lukewarmneſs*; So it could not be *Together with the Riſing-Dead in Chriſt*, that they are ſo *caught up*; for Chriſt *Brings them with him*, as the *Apoſtle* expreſly ſays; So They are not *caught up* at all, therfore not *Together* with the *Living Saints*.

Propoſ. 9. *I* make no more than One *Heaven* or *Hell*, though Both are variouſly Modell'd: 1. In the State of *Separate Spirits*. 2. In *Spirits* Re-inveſted with *Bodies*, and during the *Kingdom of Chriſt*. 3. *In the Kingdom delivered up*, and in the *Lake*. So Scripture Teaches; Yet to ſhew it is All One *Re-*

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ſurrection, however call'd the *Firſt*, and One *Death*, however call'd the *Second*, Each is Set alike; as in Great Letters, and made moſt Remarkable: *This is the Firſt Reſurrection* that hath no *Second* Counter-diſtinguiſh'd to it, but the *Second Death*. *This is the Second Death* that hath no *Firſt* Counter-diſtinguiſh'd to it, but the *Firſt Reſurrection*; One of Theſe Receives or Devours All Mankind as Principalls, or Participants; Each of Theſe begin at the Beginning, and are Compleat at the End of the *Kingdom of Chriſt*. The Firſt Reſurrection begins in *the Dead in Chriſt riſing firſt*, and *the Living chang'd*; but its not *perfect* till the *changed Saints* are *caught up*, and *put on Incorruption* and *Immortality*, and Exalted to an Impoſſibility of Dying; Implying an Abſolute Decree of God, and Effects of his Redemption concerning it; So our Lord ſpeaks, *Luke* 20. 36. The *Second Death* begins in the *Beaſt* and *falſe Prophet caſt into the Lake*; and the *Great* and *Small* of the *Wicked Slain with the Sword of Chriſt's Mouth*; but is not Filled up, till *Satan*, *the Dead and Death are caſt into the Lake*; Then *the laſt Enemy* Death is quite *ſubdued*: Then that *Song* is Sung, *O Death, where is thy Sting? O Grave, where is thy Victory?*

But the more diſtinguiſhing Pillar of the *Kingdom of Chriſt* Begun, is the *Firſt Reſurrection* at his *Coming*. The more diſtinguiſhing Pillar of the End of the *Kingdom of Chriſt*, is the *Second Death*; For then the *Kingdom of Chriſt is deliver'd up*.

Point 4. I come now to the Laſt Point, *viz.* of an Illuſtrious Reſtoration, or as the Apoſtle calls it, *Reception*, *Reconciliation*, and πλήρωμα, or *Full Orb'd Light of Iſrael*; which very words well weigh'd, enforce that Great Truth to be Aſſerted; That there is to be ſuch a *Reception* oppos'd to their *Rejection*, ſuch a *Reconciliation* oppos'd to their being *Enemies*, ſuch a Fullneſs oppos'd to their *Diminution*, that was not, when the Apoſtle wrote nor ſhould be, as all, he ſays, Implys, till the End: This being a General Perſwaſion of moſt Chriſtians, and having ſuch a Face of *Prophecy* in all the *Old Teſtament*, ſet towards it, needs leſs Proof: But I will juſt preſent Six Arguments from *Rom.* 11. as being *New Teſtament Prophetical Doctrine*, and Freeſt from poſſible Evaſion.

Argum. 1. The Apoſtle in that Chap. 11 ſpeaks of a τινες, a *Some Broken off*, of *Some Saved*, and at laſt of a πᾶς ὁ Ἰσραὴλ, Saved; The Firſt enfolds the Generality in that State of Rejection Ever ſince; The Second Comprehends all the Saved, who

who whatever Numbers they may have been, are but *Some*, till it comes to *All Iſrael ſav'd*; *v.* 17. *v.* 14. *v.* 26.

Argum. 2. The *Root* and *Firſt Fruits* being holy, the Spread Tree of Branches, and the whole Lump, muſt Appear in that State; The *Love of God to Chriſt*, *God over All*, *Bleſſed for ever*, who *Came of Them*; The *Love of God to the Fathers*, His *Gifts*, and *Calling*, *without Repentance* Require this; And it muſt not be in part, but in whole; The *Saviour muſt come on Mount Zion*, and turn *Ungodlineſs from Jacob*; when God according to his *Covenant takes away your Sin*, *v* 16. *v.* 27. 28. even their Blindneſs, their Self-curſing, *&c.*

Argum. 3. The *Good Olive* is their *Own Olive*, *God is able*, *He will*, *How much more*, *Graft them in*, then the *Branches of the Wild Olive*, and yet them he hath, and will ſtill Graft in *v.* 23, 24. In this the Power of God is much Engag'd, *Ezek* 37. 9. *He will Beat for them One by One*, Iſa. 27. 12. *Sift for them*, Amos. 9. 9.

Argum 4. The time is ſet for this, when the *Gentile Churches* come out of the Eclips of the *Apoſtaſie*, to their *Full Orb of Light*, to their time of *Full Mercy*; when the time for the *Riches* of the *World* comes, for *Life from the Dead viz.* of the *Firſt Reſurrection* of the Saints in the *New Heaven Above*, and of the *Living Remaining Saints* in their happy Change in the *New Earth* beneath, till then Converſions are Rare: All this hath not yet been, *v* 22 25. 12. 15.

Argum. 5 As the *Gentiles* before Chriſt had a long time of *Unbelief*, and of not *Obtaining Mercy*, from which they had a Reſcue by Chriſt, ſo *muſt the Jews have from their Unbelief*, and not *Obtaining Mercy*, *v.* 30, 31.

Argum. 6 This, both Doctrine and Providence, is a *Myſtery*, *Gentile Churches wiſe in their own Eyes* Think there is no need of this Reſtoration of *Iſrael*, to their True Church Perfection: Such Excellent Perſons, as the preſent Objector, may not ſee it, even becauſe It is a *Myſtery*, *v.* 25.

Theſe Arguments well conſider'd, will Anſwer all the Material Objections I am now dealing with, and ſhew, that as the *Patriarks*, *Prophets*, and *Apoſtles*, *Saints* of the *Firſt Reſurrection*, ſhall have a Glory, particular to them in the *New Heaven* above, ſo of their Poſterity, there ſhall be *Living Remaining Saints*; who ſhall in that State be ſo different, Freed from any of thoſe Perplexing Doubts Fitted only to this preſent Earth, as to Illuſtrate the *New Jeruſalem* State below.

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And thus I have with the high Esteem of the Person, I have this debate with, for his Excellent Works sake in general, in the Gospel, and with that Αἰδῶ, the *Verecundia*, the Modesty, Sollemnity, Gravity, due to so Great a Subject, as the *Kingdom of Christ* Endeavour'd to discourse it; And with that Brevity, I am on all Accounts necessitated unto, but yet am not Conscious, that I have Baulked any Material Objection of the worthy Adversary; but that what I have said, will meet with it, with all the Resolution, and Satisfaction I am Able to give; And so I cannot but hope, that neither on one side, or on the other, such debates are Sin, but that the Truth of God hereby will be made manifest; and by *Running to and fro, Knowledge be Increas'd*; And I still make humble Offers by Conference, or Entercourse of Writing, to give All Satisfaction I can further; desiring only the Axe may be laid to the Roote, by shewing the Inconsistency of what I have Argu'd, with the Scriptures, from which I have Argued, or with any other Scriptures.

In the mean, I profess with meeknes, and due Awe, my Assurance of the Truth of my Prophetic Doctrine; I own I Look upon my self, as a *Voice*, as a Forerunner to the Preaching of the *Everlasting Gospel* of this *Kingdom*, now near at Hand; I humbly expect the dawn of the *Morning Star* upon the *Vaudois*, and the *French*, the *Witnesses of Christ* yet in *Sackcloth*, and *Death*, even the next *Summer*; and I cannot but hope, by the Service of our present Soveraign to the *Kingdom of Christ*; And I do declare, had I not this hope in *Scripture Prophecy*, I were of *All Men most Miserable*. But *Glory* be to *Free Grace*, I shall not be *Ashamed* of my *Hope*.

THE END.